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MESSENGER

OF THE

SACRED HEART.

Organ of the League of the Sacred Heart,

Apostleship of Prayer.

FOURTH YEAR.

Montreal:

1894.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. JANUARY, 1894. No. 1.

A HAPPY NEW YEAR!

It is with this number of the MESSENGER that we send our New Year's greeting to every Member of the League, —Directors, Promoters and Associates. May this our Jubilee Year bring them blessings of every kind, and be, in the true sense of the word, a happy one for them all!

But quite independently of our good wishes, every votary of the Sacred Heart, we are sure, will endeavor to make it a happy one by making it a profitable one for the world to come. For some in the prime of life the supreme moment may seem yet a long way off when, like the expiring year, their earthly term will be brought to a close. But come it will, we all know, and sooner than we all expect.

It was Job * who said :—"Behold the short years pass away, and I am walking in a path by which I shall not return." In other words, short as they are growing, as we advance in life, these years lapse forever, and are not to be called back. And why should they, if we work

* Ch. xvi. 23.

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strenuously in the interests of the Sacred Heart? It will never be a matter of regret that we have done too much for Him who has done so much for us; nor shall we sigh and vainly wish that the past might be recalled, to live it over again with more profit. Wear ourselves out, if He so wills it, in His service, while for us *time* lasts, we shall have all *eternity* to rest when the great New Year will be rung in.

THE NAME OF JESUS.

I MURMUR Thy name in the darkness,
And it brightens the pathway dim;
I sigh it soft over grief's chalice,
To sweeten the bitter rim.

I pray it down deep in heart-tempests,
And the lips of anger grow dumb;
A calm o'er the strife of the spirit
In its faintest whisper will come.

Like the mastering soul of true music,
It bids harsher voices cease;
And its tone, high o'er the world's discord,
Brings God's own harmony—Peace.

When the path of my soul grows tangled,
At the touch of that Name so sweet,
My hands fall out of their bondage,
And free are the prisoned feet.

O Name that is rest, and a shelter,
And light to the heart perplexed!
In this life my last word and dearest,
My rapturous first in the next.

M. E. HENRY.

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GENERAL INTENTION FOR JANUARY.

Named by the Cardinal Protector and blessed by the Pope for all the Associates.

THE WORK OF THE APOSTLESHIP OF PRAYER.

Its Golden Jubilee: 1844-1894.

¶ As the traveller reaches his first halting place after a long journey, he likes to look back and consider the stretch of country through which he has passed. Our dear Associates, who go to make up the great moral person of the Apostleship, will doubtless be pleased to do likewise at the opening of the fiftieth year of our onward progress. It is even a duty for them to cast a retrospective glance on the past, to be enabled the better to thank God, who in His goodness has never ceased—they know it well by personal experience—to lavish on our Holy League the "blessings of sweetness."* Moreover, at the recollection of what their valiant companions in arms have accomplished during the fifty years just elapsed, they will take courage and vie with each other to secure even more consoling results for the honor of the Adorable Heart.

This onward march of a half of a century's duration is, strictly speaking, a *campaign* or warlike expedition.

*Ps. xx. 4.

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Among the many legions of the Holy Church militant, the numerous Associates of the Apostleship of Prayer form, so to say, a phalanx, which their commander-in-chief, the Sovereign Pontiff, has more than once deigned to call a *body of picked troops;* He himself is pleased to assign the *watchword*, for what else are our daily works offered to the Heart of Jesus, according to the *General Intentions*, since the latter are expressly approved and blessed by the Holy Father?

What then are the weapons of this phalanx? Zeal, derived from its very fountain-head, the Sacred Heart of our Lord; prayer and apostolic deeds; frequent communions of atonement; and a practical devotion to the Sacred Heart. Weapons of the keenest edge and finest temper, which of themselves are invincible. If they have ever been known to fail in our hands, may we not ask ourselves—have we always handled them with sufficient dexterity? For this reason alone, would it not be profitable for all of us, during this Jubilee year, to make a study of the first period of our history, so as to humble ourselves, if needs be, by acknowledging in all sincerity and with wholesome candor, our many shortcomings, perhaps, in contrast with the brilliant achievements of others in the struggle. As knights of Christ, are we not bound to render ourselves proficient in the knowledge of the various modes of attack and defence which a Divine Leader requires of his troops?

This glorious past of the Apostleship of Prayer will be reverted to, during this twelvemonth, in the pages of the MESSENGER, that all may resolve to emulate, in a holy rivalry, the deeds of spiritual valor which are emblazoned in the annals of the League.

But something more than the study of the past, how useful soever it may be, is expected of us. It behooves

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us to become familiar with contemporaneous events of interest to the holy cause. For this the study of the present state and of the future prospects of our Work becomes indispensable.

In the last number of the MESSENGER, when announcing the Golden Jubilee of the Apostleship of Prayer, we spoke of the very humble beginnings of the Work. At the close of 1892 there were over twenty millions of Associates throughout the world under a Moderator-General, the Rev. Emile Regnault, S.J. (Papal Rescript, Jan. 20, 1884), whose headquarters are at Toulouse.

Our Associates will be interested to learn something more of this immense organization to which they belong, and of the different jurisdictions into which the Christian World is divided for League purposes.

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Dutch Malaysia, Java, Sumatra, etc., Rev. P. Van Santen, Weltewreden Presbytery, Batavia, Java, E.I.

No wonder, then, if the Holy Father, aware of the marvelous expansion in so short a time of our cherished League, thus poured out his heart before the Italian delegates of the Apostleship who crowded round him on the 11th of last October :—

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"You stand here as representatives of one of the Associations dearest to our heart, the Apostleship of Prayer; a plant of recent growth which decks out and renders so gladsome the garden of the Divine Husbandman. Though it sprang up but yesterday from an humble germ, it already rears aloft its gigantic boughs and casts a grateful shade over the whole Christian world, gathering around itself countless multitudes of the Faithful of divers nations, all bound together by the selfsame thought, with a common intention, in the same practices of pious exercises and of Christian virtues."

Second only in importance to God's blessing on the Work, it was the MESSENGER, official organ of the League, that brought about this grand result. It called into existence new centres extending gradually their ramifications so as eventually to embrace the whole world; and like the heart's blood, throbbing through every vein in the human body, it is still the MESSENGER that maintains life and energy in the immense body of the Apostleship.

There are thirty-five different MESSENGERS published in sixteen different languages. The following is a correct list of these various publications.

EDITIONS OF THE MESSENGER OF THE SACRED HEART.

I. FRENCH—1. *Le Messager du Cœur de Jésus.*—Editor, Rev. Emile Regnault, S.J., Moderator General, Rue des Fleurs 16, Toulouse.

2. *Le Petit Messager du Cœur de Marie,* Toulouse.

3. *Le Messager Canadien du Sacré Cœur de Jésus.*—Editor, Rev. J. B. Nolin, S.J., St Mary's College, Montreal.

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4. *Messager Mauricien du Sacré Cœur de Jésus.* —Hazard St., 25, Port Louis, Mauritius.

II. ENGLISH—5. *The Messenger of the Sacred Heart.*—Editor, Rev. John J. Wynne, S.J. Associates: Revs. Wm. N. Walsh, S.J., Michael P. Hill, S.J., Edward V. Boursaud, S.J., 1611 Girard av., Philaphia, Pa., U.S.

6. *The Pilgrim of Our Lady of Martyrs* (*Little Messenger*).—Philadelphia.

7. *Messenger of the Sacred Heart.*—Editor, Rev. A. Dignam, S.J., Wimbledon, Surrey, Eng.

8. *The Irish Messenger.*—Editor, Rev. J. A. Cullen, S.J., Dublin.

9. *Canadian Messenger of the Sacred Heart.*—Editor, Rev. Arthur E. Jones, S.J., St. Mary's College, Montreal.

10. *The Indian Messenger.*—Editor, Rev. J. Jurgens, S.J., Bombay.

11. *The Australian Messenger.*—Editor, Rev. M. Watson, S.J., Melbourne.

III. BOHEMIAN—12. *Skola Bozkeho Srdce Pane.*—Editor, Rev. P. Hlobil, O.S.B., Raigern.

IV. BRETON—13. *Kannard or Goloun-Zakr a Jegur,*—Press of Kerangal, Quimper, France.

V. CATALONIAN—14. *Lo Missatjer del Sagrat Cor de Jesus.*—Editor, Rev. D. Sarda y Salvany, Barcelona, Spain.

VI. CHINESE—15. Editor, Rev. Laurence Ly, Shang-Hai, China.

VII. CROATIAN—16. Editor, Rev. F. Venhuda, Bosnia.

VIII. DUTCH—17. *Maandrozen ter erre het H. Hart.*—Editor, Rev. P. Pierik, S.J., Amsterdam, Holland.

IX. FLEMISH—18. *De Bode van Heilig Hart van Jesus.* Editor, Rev. O. Loosen, S.J., Turnhout, Belgium.

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X. GERMAN—19. *Der Sendbote des Gottlichen Herzens-Jesu.*—Editor, Rev. N. Hattler, S.J., Insbruck, Austria.

20. *Der Sendbote des Gottlichen Herzens Jesu.* Editor, Rev. M. Schoefer, O.S.F., 193 Vine St., Cincinnati, Ohio, U.S.

XI. HUNGARIAN—21. *Jezus Sz. Szivenck Hernoke.*—Editor, Rev. M. Toth, S.J., Kalocsa.

22. *Szuz-Maria-Viragos Kert-je*, Kalocsa.

XII. ITALIAN—23. *Il Messaggere del Sacro Cuore di Gesu.*—Editor, Rev. G. B. M. Vitale, Rome.

24. *La Voce Del Cuore di Gesu.*—Strada Pignatelli 24, Naples.

XIII. POLISH.—25. *Apostolstwa serca Jezusowego.*—Editor, Rev. L. Fridrick, 10 Krakowiew drukarni, Cracow.

XIV. PORTUGUESE—26. *O Mensagerio do Coracao de Jesus.*—Editor, Rev d'Affonseca Mattos, Lisbon.

XV. SPANISH—27. *Mensajero del Corazon de Jesus.*—Editor, Rev. J. Alarcon, Bilbao.

28. *Mensajero de los sacrados Corazones de Jesus y Maria.*—Bilbao.

29. *Mensajero del Corazon de Jesus.*—Editor, Rev. A. Rivas, Mexico.

30. *Mensajero kel Corazon de Jesus.*—Editor, Rev. J. Espana, Barcelona.

31. *Mensajero del Corazon de Jesus.*—Tipografia de el Cojo, Caracas.

32. *Pequeuo Mensajero del Corazon de Maria* Tipografia de el Cojo, Caracas

33. *La Republica del Sacrado Corazon de Jesus.*—Editor, Rev. M. Polit, Quito, Equador.

34. *Mensajerito del Corazon de Maria.*—Bogota.

XVI. TAMOUL—35. St. Joseph's College, Trichinopoly, Hindostan, East Indies.

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Though a very correct notion may be formed, from what precedes, of the vast proportions of the Association as a whole, if our dear Associates would wish to be successful in their efforts to recruit for this *corps d'élite*, as the great reigning Pontiff is wont to style it, they must be also perfectly familiar with its nature and practices.

It is the *Apostleship of Prayer*. Our Lord Himself founded the Apostleship of Prayer when he taught us the *Our Father*. He wills that we should ask of His Father to hasten the coming of His kingdom: *Adveniat regnum tuum!* All are not called to the apostleship of word,—that is, to extend the kingdom of God by preaching; all are not called to the apostleship of charity,—that is, to found the kingdom of God by alms deeds; but all are called upon to ask for the extending of God's kingdom. All are called to the apostleship of prayer.

The Apostleship of Prayer is but another form of the love of God and our fellowmen, adopting for God's glory and man's salvation the means which is at every one's disposal—prayer. Though admirably adapted by the nature of its organization to the formation of distinct associations, it readily seeks to unite to itself by a facile bond all Catholic associations, so that they may share more abundantly through this union in that universal charity which is the very spirit of Christianity. For this reason it is in reality a *League*.

The Crusades were Leagues, leaving to each people engaged in them its language, customs, laws and government. And yet it blended them in one grand design common to all: the love of the Holy Land and the desire of its deliverance. So our Holy League leaves to each institution, each association, each sodality, each confraternity, its statutes, practices and autonomy, fusing them nevertheless together in a self-same prayer and longing: *Adveniat regnum tuum!* More favored, however, than

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other leagues, which are perforce obliged to be partial to some one nation in the choice of their leader, ours, in rallying its members around the Heart of Jesus, gives them a Leader which each may claim as peculiarly his own.

Our association is the Apostleship of Prayer; that is its first title. It is the League of the Sacred Heart of Jesus; that is its second title.

To foster, by a varied choice of pious practices, spiritual fervor, and to adapt itself to the intelligence of all, the Apostleship presents to its Associates different modes of prayer:

The first is *prayer in action* or good deeds. Each Associate is called upon to offer up faithfully and with regularity all the actions of the day.

This holy practice, the only one absolutely required of all the Associates, constitutes the *first degree* of the Apostleship.

The second is *vocal prayer*, the *daily decade* of the Rosary. St. Dominic gave the faithful the Rosary, which, in the form adopted by the Apostleship, honors greatly the Immaculate Heart of Mary, and aids those for whom the recitation of the Rosary at full length would be impracticable as a means of practising apostolic zeal. Hence the Associates are enrolled in bands of fifteen, and undertake to recite every day a *decade* of their beads for the intentions of the Apostleship of Prayer, in honor of the Immaculate Heart of Mary. With this object in view, every month there is a distribution of illustrated leaflets representing the mysteries of the Rosary. Experience has shown that this most simple organization is productive of abundant fruits of piety and fraternal charity. The Apostleship has adopted this mode of prayer, so that the recitation of the Daily Decade forms its *second degree*.

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The third mode of prayer is *the prayer of the soul united with the Heart of Jesus in Holy Communion*, which is as circumstances permit, either weekly or monthly. Our Lord Himself made of Holy Communion the principal channel of grace to the soul. Holy Church has always counselled frequent communion, that is, several times in the week. The sight of the crimes which have flooded the world, during the last century especially, and which cry to Heaven for vengeance, has awakened in the minds of the faithful the thought of *atonement*, and that thought has now become the dominant one among pious Christians.

Thirty Associates agree to receive in turn, in that spirit of atonement, on a given day every month ; or, still better, seven Associates, in rotation, once a week. However, the indulgences of the League are gained by receiving on the First Friday of the month, or the Sunday following, or on the Feast of the Holy Patron, or when the monthly general communion is made.

The Apostleship has adopted this practice of Christian piety, its principal one indeed, as the *third degree* of the Association.

The Apostleship cherishes and fosters every devotion, but it centres them, through Mary Immaculate, in the Heart of Jesus, which is the fundamental devotion of the Work. The *badge* of the Associates is the Scapular of the Sacred Heart.

As for the publications of the Association, where it is practicable, there should be two forms: One is the *Messenger of the Sacred Heart*, the other, the *Little Messenger of the Heart of Mary*.

In our day, there is something even more insidious than an openly immoral and impious press, it is the naturalistic press, the press which assumes an air of righteousness but with God left out.

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The *Messenger of the Sacred Heart* should be all instinct with thoughts supernatural, forcibly put and attractive by their variety: at one time taking the form of an instruction, setting forth truth, or of a controversy refuting error; at another, assuming the form of a touching appeal to piety and virtue, or of a hymn as incentive to action. Sometimes these thoughts will be veiled in an edifying tale, or the life of a saint, to challenge our imitation; at others they will be woven into the review of the events of the month, so as to excite the reader's curiosity.

The *Messenger* records the joys and sorrows of Holy Church; her struggles, her triumphs, her onward progress; it describes the magnificent results of her divine mission, one unlike others transient and local, but, on the contrary, ever enduring, universal, extending from century to century and to climes the most remote.

And thus the *Messenger* with a sobriety rendered necessary tempers the allurements, ever disastrously attractive when dwelt upon exclusively, of the material world's grandeur and advancement, with the consideration of the surpassing beauty and progress of the world spiritual. Thus does it maintain in healthy vigor or revive the Christian ideal; thus does it retain or reinstate the soul in its supernatural element.

The *Little Messenger of the Heart of Mary* in a simpler form works to the same end. Where it exists, it becomes the special organ of the Sodalities of the Blessed Virgin. Here in Canada, unfortunately, we are not yet able to add this companion publication to the Canadian MESSENGER.

It will be our pleasing duty in an early number of the MESSENGER to speak of the approbations of the League given by Pius IX and Leo XIII, and to expatiate on the object of the Work, the means employed, its marvellous simplicity and fruitfulness.

Meanwhile, let us all rouse ourselves to greater efforts

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by considering in the light of faith the actual strongholds of God's enemies around us, the numbers at their command, and how they still continue to lay waste the fairest portions of our Lord's domains. Raise our eyes and gaze fixedly at the sublime ideal held up for our admiration, that *Kingdom of the Heart of Jesus*, cherished object of all our prayers and of all our labors. This would we set up in the hearts of others, but, first of all, it is within our own hearts that, during this Jubilee year, we must see it firmly established. And, after all, should not this be the one great endeavor of our lives, as it will prove the realization of our dearest interests, since therein lie, for each and everyone, both consummate sanctity and crowning happiness. *Adveniat regnum tuum.*

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular, that this same Apostleship may spread from day to day and wrap the face of the earth in the flames of an ardent love for Thy Divine Heart. Amen.

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AUNT ISABEL'S NEW YEAR'S GIFT.

By Mrs. James Sadlier.

I.

Christmas had come and gone. A right Merry Christmas it had been in the home of the Morrison family away off on the Northern shore of Lake Champlain. The great feast had brought, with its Christian joys, its extra good cheer, its household gatherings from far and near, and its general atmosphere of kindly and genial contentment. The presents had been exchanged as usual, to the entire satisfaction of all. Not as in the by-gone years, indeed, for now the mother was a widow, and her children —three daughters and one son—were all grown up people who had already left their childhood behind them with all its dear delusions. Santa Claus had long deserted the farm-house by the lake, and alas! the stockings were no longer hung in the chimney, for the tiny feet that filled them then in the swiftly passing days of happy childhood were now those of men and women plodding on more wearily on the road of life. Yet none the less the tokens of affection exchanged all round were fully appreciated, and tranquil happiness reigned supreme, notwithstanding the saddening memories which that joyous season ever brings of loved ones banished from the home circle as the slow years drag along.

New Year's eve came round, and there was again a stir of pleasurable excitement in the Morrison household. A package had just arrived by express from Plattsburg, and

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it was known to contain the presents from Aunt Isabel, the French Canadian wife of Mrs. Morrison's favorite brother long since dead. Aunt Isabel's gifts were always sent at New Year's instead of Christmas, and they made, as it were, a second Christmas for the family.

Much curiosity was expressed as to what Aunt Isabel had sent for each, but the presents were only to be distributed after mass on New Year's Day. So each one was fain to wait with as much patience as might be under the circumstances.

In the ruddy fire-light from the open chimney the little family sat late, waiting to see the New Year in. And while waiting, they talked over the many, many changes the years had brought in their own circle, and the days gone for ever were recalled with tender recollection while the year's last hours and moments passed lingeringly away.

At the first stroke of twelve, when the bell of the neighboring church, their own parish church, rang *out* the old year and *in* the new, the mother and her children wished each other a happy new year, and, somewhat sobered, as most people are, by the solemn influence of that hour when the two years meet and one vanishes into eternity, they slowly sought their several places of rest, each one burdened with the consciousness that another stage of life was entered upon since they gathered round the home-fire in the early evening hours.

II.

The first morning of the New Year was clear and cold and bright with the peculiar sparkle of the mid-winter sun. The Morrisons had all assisted at an early mass at which each had partaken of the Bread of Life, with the one exception of Robert, the son, who was by no means pious, although in the main a good sort of young man, as the

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world goes. His mother and sisters had vainly urged him to go to confession on the previous day so as to receive Holy Communion with them on the first day of the year.

"I went at Christmas," said Robert, "to please you all, and I think that's enough. You can't expect a fellow to make a muff of himself and go as often as you women folks."

"Well! but Robert," said his mother very gently as they took their seats at the well-spread breakfast table, "don't you think it is the proper thing to receive Our Lord in Holy Communion on New Year's Day, before any material food enters one's mouth?"

"May be it is, mother," was the young man's half sullen reply; "but, I tell you, I don't want to be seen so often going up to the altar rails. If I go at Christmas and Easter, I think I'm doing very well."

The mother sighed, but said no more on the subject, and the morning meal proceeded gaily enough. At its close, while the maid-of-all-work cleared the table, the family adjourned to the sitting-room, and Aunt Isabel's package was eagerly opened.

Presents for everyone admirably suited to the taste and the requirements of each. Mrs. Morrison and her daughters had, they declared, just what they wanted. Aunt Isabel had succeeded to a marvel in the somewhat difficult task of pleasing everybody. But as each gift was joyously exhibited, Robert's face began to fall; there seemed to be nothing for him. Even Jenny, the servant, had a nice little present. Robert alone was forgotten.

"Why, good gracious, how is this?" cried Lizzie, the eldest girl; "there isn't a thing for Robert. Surely Aunt Isabel sent him something!"

"It appears not," said Robert drily and somewhat bitterly.

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"Yes, yes! here it is!" and Mary, the youngest sister, who had been excitedly rummaging among the papers that had wrapped the different articles, held up an envelope marked with Robert's name. This she eagerly placed in his hand, saying, "I knew auntie wouldn't forget dear old Bob!"

III.

All eyes were fixed on the mysterious envelope in Robert's hand, but as he felt it over and turned it round and round he seemed in no hurry to open it.

"I guess it's not much of a present," he at last said.

"But why don't you open it?" cried one and another. "Let us see it, whatever it is!"

"There it is, then!" said Robert with a flushed face and an angry light in his eyes, as he drew forth, first a Badge of the Sacred Heart with its noble legend *Thy Kingdom Come*, next a Rosary ticket—the First Joyful Mystery; and, lastly, an admission ticket of the League!

Everyone was surprised. Even the mother and sisters, fervent associates of the Holy League as they were themselves, were more than a little disappointed. As for Robert, he quietly replaced the contents of the envelope without examining further, saying with a somewhat scornful smile, "What do you think of *my* New Year's gift?"

The girls were dumb with amazement.

"Well! I declare I can't understand it," said their mother a little confusedly. "But is there nothing else in the envelope? No letter?"

"Yes, I believe there is," said Robert carelessly, as he took from the envelope another folded paper—"What have we here? Read it, some of you girls!—anyone that likes may, for me." He was turning to leave the room, but his mother begged of him to wait and hear

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what his aunt said in the letter. So the young man stood still while one of his sisters read the letter as follows:

"My very dear nephew,

"Being, as you well know, a Promoter of the Holy League, and having on my circle your good mother and sisters, all your family except yourself, I cannot rest until you, too, become an Associate, because of the great advantage it will be to you in every possible way. As you have till now always refused to join the League, I feel inspired to make one more effort on your behalf; so I send you, as a New Year's gift, the Badge, Rosary ticket and the ticket of admission, hoping that you will do me this so great favor of becoming a member, and an active member, of our dear League at the beginning of this New Year. I send you no other gift at this time, because I could give you none half so good for you, exposed as you are to many and great temptations in your way of life. If you comply now with my wishes, I may at next New Year's send you something different. So commending you to the Sacred Heart, I will now place you on my list of Associates.

"Accept my best wishes and my fervent prayers for a very happy New Year, for you and all our dear ones, and believe me, my dear Robert, your loving aunt,

"ISABEL DALTON."

The mother and sisters looked at each other, but said nothing, waiting anxiously to see the effect on Robert They had not to wait long, for his vexation quickly found vent in words:

"The old fool!" he said in a voice of concentrated anger. "I'll soon let her see she can't badger me into doing what I don't want to do. I'll send her back her *present*"—with a disdainful emphasis on the word—"and I'll tell her at the same time to mind her own business as far as I'm concerned."

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"You'll do nothing of the kind, Robert!" exclaimed his eldest sister, his chief friend and general adviser,—"You'll just keep what auntie sends you, join the League as she asks you to do, and write to thank her for the kind interest she takes in your welfare. That's my advice to you!"

"Do, my dear son!" his mother added; "do this to please us here as well as your aunt, and I promise you, you won't be sorry!"

"Well! well!" grumbled Robert, "I suppose I may as well give in when five women are *leagued* against me," with a mocking accent on the word. "If this League business does me no good, I guess it can't do me much harm. But I warn you all that I have no faith in that sort of thing. Anyhow, I needn't tell the other fellows, you know!"

"Of course not,—if you don't like," assented Lizzie, with a slight smile and a meaning glance at the others. And so the matter ended.

IV.

It was quite true what his aunt had said, that Robert's position exposed him to dangers of various kinds. He was employed as clerk in a large factory some two miles from his home, and went in the railroad cars of the Grand Trunk every morning to his office, returning by the same conveyance in the evening, having his mid-day meal in a restaurant near the factory much frequented by the railroad men and such factory "hands" as could afford to patronize it. It need hardly be said that of the numerous men, young and old, amongst whom young Morrison was thrown every working day—and, too often, even on Sunday as well,—there was little to spare on the score of strict morality, still less of religion. They were, for the most part, scoffers at religion and all its practices, even

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the so-called Catholics among them. Scarcely any of them were actually wicked or depraved, but still there were, unhappily, a few who came under that category, and these were, as generally happens, the most masterful of the tribe, and held the others in a sort of slavish subjection by force of covert sneers and open ridicule.

It so happened, therefore, that Morrison and his co-religionists were peculiarly obnoxious to these swaggering, reckless men who took every occasion of parading their irreligion and unbelief.

Happily for Robert, there was one young Irishman, an overseer in the factory, whom he knew to be a practical Catholic, and to him he confided, a few days after, the queer New Year's gift his aunt had sent him, and his own disappointment in consequence, adding that he really did expect some little money from the old woman, "just to help a fellow over the holidays."

To Robert's surprise, Pierce Sullivan was quite of a contrary opinion, and told him he ought to be thankful to his aunt instead of finding fault with her.

"Why, how do you make that out?"

"Well! I'll just tell you. Any money you might have got would soon slip through your fingers, and perhaps do you more harm than good. But as for what your aunt did send you, it's altogether different. I've heard so much about that same League in the town below, where, you know, I often go to Mass on Sunday mornings, on account of hearing an English sermon, that I've been thinking of joining it myself, only I felt a little timid on account of no one about here belonging to it. So now, Bob, if you'll take it up right off, I'll get enrolled and put in a circle next Sunday morning."

Encouraged by this assurance—for Sullivan was a fine manly young fellow, well educated and of first-rate standing in the factory—Robert took him at his word and told

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him to go ahead. "And mind you, Pierce," he added, "although my folks at home all belong to the League, I'll go with you to the meetings and the monthly communions instead of with them."

"All right, old fellow!" was Sullivan's cheery reply; "we'll set the ball rolling, and who knows how many of our men will join in before the new year is old."

When Morrison went home and told his mother and sisters what had passed between him and Sullivan, their hearts were filled with joy, which they did not express, however, in its fullest extent. That very day they wrote to Aunt Isabel, telling her the good news. When her answer came by return of mail, it was simply—"A good beginning makes, as a rule, a good ending. Let us hope and pray, and, above all, persevere. I have great hopes of Robert."

So the two young men joined the League, and Mrs. Morrison, as it happened, having one more vacancy in her circle, Pierce Sullivan became one of her Associates, a fact which gave Robert the strength and encouragement he so sadly needed in the new path on which he had entered so hesitatingly and, truth to tell, somewhat reluctantly. For some little time the two friends had a certain amount of annoyance to undergo from their companions in the factory, in the shape of ridicule and sarcasm from the non-catholics, and contemptuous remarks from certain nominal Catholics on "fellows setting up for saints," "making old women of themselves," and such like absurdities. But as time passed on, and Sullivan and Morrison went quietly on their way, discharging faithfully the duties of their respective employments, making friends more and more every day, and, above all, practising the obligations of their religion with strict regularity,—laughing good-naturedly at the jokes made at their expense,—things around them began to change perceptibly. Even

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the Protestants and non-religionists were forced to respect their convictions and admire their steady perseverance and manly independence. As for the Catholic workmen, the good leaven was soon seen working amongst them, and many of them acknowledged that, after all, Sullivan and Morrison were right, and taking courage from their example, gradually began to do as they did, entering steadily on the path of right and duty, so long neglected.

V.

It must not be supposed that Robert Morrison fell into line as a Leaguer all at once, or without a struggle. On the contrary, it required the full force of Sullivan's wise counsels and the benign influence of his example, aided by the prayers and gentle admonitions of his mother and sisters, to keep him up to mark, as he said himself.

"It's confounded hard, Pierce," he once remarked to his friend, "for a fellow like me, you know, that never went in for that sort of thing before. You see, it's different with you that don't care a straw for what anyone says, and knows just how to shut the fellows up when they go too far with their humbugging. But as for me, I can't do it for the life of me."

"Yet you are getting on famously, Bob! for all that," replied his friend. "It was only yesterday I heard you taking up Bill Somers mighty sharp when he began to quiz you about confession. I don't think he'll try it again; and I tell you I was proud of you, you answered him so well. You have only to keep on as you are doing, and by next New Year's, even your Aunt Isabel will have no reason to complain of her new Associate!"

Encouraged in this way by Sullivan's advice and example and—as the months crept on—by the moral support of others of their young fellow-workmen who were joining

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the League in ever-increasing numbers, Robert persevered steadily and bravely in his new career, and before the year was out, both he and Sullivan were Promoters themselves, each having formed a circle amongst their comrades in the factory and the railroad men at the Station near by.

Mrs. Morrison and her daughters were overjoyed, as may well be believed, at the turn affairs had taken in regard to Robert, but they prudently refrained from saying much about it to himself. They had, indeed, an understanding with Aunt Isabel on that point, and acted all through on her advice.

"Don't make any particular fuss over his conversion, as we may truly call it," she wrote to her sister-in-law, about the middle of November. "He's on trial now, and if he keeps on as he's doing till the end of the year, well! we'll let him know how we feel about it."

Still, it was quite evident to Robert that the change in his way of living had greatly increased the happiness of his home, and the conviction that such was the case was in itself no small addition to the satisfaction he felt in following the dictates of his conscience. The daily routine of life at the Morrison farm went on with increasing smoothness and regularity, and the darkest days of midwinter passed cheerily and pleasantly in the little family circle.

Christmas came round again, and Pierce Sullivan spent it with the Morrisons,—a welcome and a valued guest.

VI.

It was New Year's eve again. The Morrison family were about to take their places at the supper table, when Pierce Sullivan made his appearance, announcing his intention of spending the evening at the farm. Very cordial was the welcome the young man received, especially from

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Lizzie, for it was well understood in the family that these two cherished something more than friendship for each other, and that before the year was much older young Sullivan would be one of themselves. A prospect most pleasing to all concerned, for the Morrisons well knew what they owed to Pierce, who, on his side, valued at its full worth the prospect of marrying into a family so worthy of respect, so very congenial to his kindly, warm Irish heart, so full of the deep-seated religious fervor of his race.

The evening meal had just commenced, when a great barking of dogs and the sound of a sleigh sliding over the smoothly beaten snow outside bespoke another arrival, and Robert, hastening to the door, speedily ushered in Aunt Isabel herself, fur-wrapped and covered with snow.

"See who I've brought you, mother!" cried Robert, while everyone rushed to receive the new comer with sundry exclamations of joy and wonder.

"God bless my soul, Isabel dear, is it you?" exclaimed Mrs. Morrison, her still handsome face all aglow with glad surprise.

"And who else would it be, Nancy?" said a cheery voice from the depth of a fur trimmed hood, which Lizzie was untying as fast as her nervous trepidation would permit. "Did you think I'd stay away from you all another New Year's? No, indeed, for I want this one to be remembered by you all when I'm dead and gone, as the happiest New Year's you ever spent. So here you are, all well and in good spirits as I see by your faces. But stay, who have we here, eh?" looking at Sullivan. The sly little woman probably knew well enough who it was, having heard so much of Pierce in the family letters.

Sullivan being duly introduced, and Robert having returned after putting Aunt Isabel's horse in the stable, and commending her driver to the hospitable care of Jenny in

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the comfortable kitchen, the girls having meanwhile taken their aunt to the room where she usually slept when at the farm, to unwrap herself, as she gaily said—the supper, thus pleasantly interrupted, was resumed. Such a merry, blithesome meal it was, too! And that important business despatched—not over hastily, indeed,—the whole party repaired to the cosy parlor, where a bright wood fire blazing on the open hearth gave ample light as well as warmth, making shadows here and there as fire-light will when it has the room all to itself.

"Did anyone bring in my package from the sleigh?" asked Mrs. Dalton, as she seated herself in the great arm-chair in the chimney corner. Yes, Robert had carried it in, and was told to bring it forward.

"I know it's only on New Year's morning—the *jour de l'an*, you know, that each of you gets my present," she observed as she rapidly undid the fastenings; "but as I'm here myself, and you know I'm a sort of fairy godmother, is it not? I don't want to keep the young people waiting till morning comes. So here you will see the presents that I have brought."

Then she distributed the gifts with her own fat, little well ringed hands, for Aunt Isabel had a weakness for jewelry. They were still better than last year. Strange to say, Pierce Sullivan was not forgotten, and a very handsome satin scarf with a horseshoe pin of solid silver proved that Aunt Isabel counted on his being present.

Everyone waited anxiously to see if there was anything for Robert. Indeed there was, and a peculiarly benignant smile lit up Aunt Isabel's somewhat wrinkled face as she handed to her nephew a gold hunting watch with a vest chain, attached to which was a tiny medal of the Sacred Heart. Having waited a few moments to enjoy the surprise and delight of the whole Morrison family, Mrs. Dalton went on speaking: "Robert, my good boy, I

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have something more for you," and opening an envelope she drew out a paper which she handed to her nephew: it was his appointment to a lucrative position in a large wholesale house in Plattsburg, with permission to go home every week to his family from Saturday evening till Monday morning.

"This is all from the Sacred Heart, my dear Bob! as I have been putting that intention in the Box for some months past, ever since I found you were persevering in the great work of promoting the League-work all you could. I know the trial I imposed upon you last New Year's was a hard one, but you came out of it like gold from the furnace, and in the name of Our Dearest Lord, for whom you and your excellent friend here have worked so hard during the year, I bless and thank you both for all the good you have done to others as well as to yourselves. No thanks now. Not a word! Let us talk of the year that is going from us and of what we can do of good in the year that will open for us to-morrow."

So the evening passed right pleasantly, and all having wished each other a Happy New Year, Pierce Sullivan, overjoyed at all he had seen and heard, was easily persuaded to stay over night. Next morning the whole party, young and old, heard Mass and approached the Holy Table together, as the first act of a year to be gratefully consecrated by one and all to the Sacred Heart of Jesus.

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TREASURY, JANUARY, 1894.

Received from the Canadian Centres.

Acts of charity,....	264,009	Pious reading,.....	6 3311
Acts of mortification.	101,149	Masses celebrated,..	3,763
Beads,.....	296,259	Masses heard,.....	81,634
Stations of the Cross,	69,220	Works of zeal,.....	27,237
Holy Communions,..	65,067	Various good works,.	459,334
Spiritual Communions,.....	185.851	Prayers,.....	2,084,467
Examinations of conscience,.....	66,421	Sufferings or afflictions,.....	73,323
Hours of silence,....	203,280	Self-conquests.....	76,291
Charitable conversations,.....	180,585	Visits to Blessed Sacrament	199,121
Hours of labor,.....	307,321		
Holy hours.....	177.511	Total....	4,991,154

R.I.P.

The following lately deceased members are earnestly recommended to the prayers of the League :—Mr. John Taylor and Augustine Taylor of Newcastle, N.B.; Mr. Michael Caraher, D. at Guelph, Nov. 24th; Mrs. A. J. McDonald and Mrs. George Waters of Cornwall; Mr. Robert Gallagher of Lapra, Texas, D. Sept. 7th; Mrs. O'Reilly of Ottawa; Mr. Norman McDonald of Dalhousie Mills, Ont.; Mr. James Bolton of Prescott, Ont.; Capt. Thomas F. Hanlon and Mary Teresa Hanlon, his wife, of Coburg, Ont.; Miss Christy Ann Cozens, D. in Montreal, Nov. 21; Miss Maria Grimes of St. Columban, P.Q., D. Nov. 7; Mrs. O'Connor, D. Nov. 22, and Mrs. Joseph Turcotte, D. in October, of Renfrew; Mrs. James Lillis, D. Nov. 15, and Mrs. Daniel Sharrahan, D. Dec. 3, of Brantford, and Mr. Robert Sargent of Arnprior.

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FIRST PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"I will give them all the graces necessary in their state of life."

BY JOHN J. BRANIN.

All that I need to bear me on life's way,
Secure beyond the reach of hopeless fears—
And vain self strivings through a waste of years,
Thou giv'st, O Lord, when to thy Heart I pray
For grace to bear the burden of each day.
The path then straight, the burden light appears,
And peace, unknown before, my spirit cheers;
Light beams where darkness erst did hold its sway.

Yea, Lord, my hope in Thy sweet Heart shall be,
Supported by the promise Thou hast willed
To make to all who serve It faithfully.
Oh! Heart of Love, may my heart ne'er be chilled
With other love than Thine; and loving Thee
I rest secure Thy promise be fulfilled.

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IN THANKSGIVING.

ABERFOYLE.—An Associate thanks the Sacred Heart for one temporal favor obtained after a novena and promise to publish in the MESSENGER. Thanks are returned to St. Joseph for one temporal favor obtained, after a promise, if granted, to have two masses said for the Holy Souls in Purgatory.

ALEXANDRIA.—Thanks are returned to the Sacred Heart for two temporal favors received. Thanks are also returned to the Blessed Virgin, St. Joseph, St. Ann, St. Roch and the Canadian Martyrs for favors received. An Associate returns thanks to the Sacred Hearts of Jesus and Mary for favors received during the past month. Another thankfully acknowledges two temporal favors. A Promoter acknowledges a favor received after a promise to publish. A Member of the League returns thanks for two temporal favors.

ALMONTE.—An Associate wishes to return thanks for a cure obtained through the prayers of the League, and a promise to publish and to have a mass said in thanksgiving. Thanks are also returned for a situation obtained through the intercession of St. Joseph.

AMHERSTBURG.—A Member of the League wishes to return thanks to the Sacred Heart for a temporal favor obtained.

ANTIGONISH.—A Promoter returns sincere thanks to the Sacred Heart for two special favors received.

ARNPRIOR.—A Member of the League returns sincere thanks to St. Joseph for recovery from sickness. Thanks to the Sacred Heart of Jesus for a special favor received in August.

BARRIE.—A Member wishes to return thanks to the Sacred Heart for two cures obtained by saying the beads during the month of November in honor of our Lady of

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the Rosary and having a mass said in honor of the Sacred Heart.

BATHURST.—Thanks are returned through the MESSENGER to the Sacred Heart, for having obtained a long sought for position, after a promise to publish. A Promoter returns sincere thanks to the Sacred Heart of Jesus for three special favors which were received after promising to publish them in the MESSENGER if obtained.

BATHURST VILLAGE.—Two Members return thanks to the Sacred Heart, each for a temporal favor received—one through the intercession of the Souls in Purgatory and after promise to publish.

BEAURIVAGE.—A Promoter gives thanks to the Sacred Heart for a temporal favor obtained after promise to publish. A Member gives thanks for a temporal favor obtained after promise to publish. A Member gives thanks to the Sacred Heart for having obtained her diploma as teacher after a promise to publish.

BELLE RIVER.—A Promoter wishes to return thanks to the Sacred Heart of Jesus for one spiritual and several temporal favors obtained, after a promise to publish. Thanks are returned for the conversion of a young man, for success in a law suit and for a safe journey. An Associate returns thanks for the recovery of a child from a serious illness.

BUCKINGHAM.—A Member wishes to thank the Sacred Heart of Jesus, Our Lady of Sorrows, St. Joseph and the Souls in Purgatory, for a mother's partial recovery, and begs of them to complete the cure.

CALGARY.—Thanks are returned to the Sacred Heart for help received to build a Convent.

CAMPBELLFORD.—An Associate thanks the Sacred Heart for success in July examinations, a promise to publish in the MESSENGER was made. A Member wishes to return thanks to the Sacred Heart for her recovery from a very

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dangerous sickness, after a novena to St. Ann and masses for the Souls in Purgatory, with a promise to publish.

CANSO.—An Associate returns thanks to the Sacred Heart for having been relieved of a very severe pain in the chest after a promise to publish in the MESSENGER.

CARLOTTETOWN, P.E.I.—A Promoter wishes to return thanks to the Sacred Heart of Jesus for a special temporal favor obtained during the month of October through the intercession of St. Joseph and the Blessed Virgin, after a promise to publish in the MESSENGER.

CORNWALL.—A Promoter wishes to thank the Sacred Heart for a special temporal favor received after promise to publish in the MESSENGER.

EGANVILLE.—Thanks are offered to the Sacred Heart for a temporal favor received.

FOSS, ONT.—A Promoter returns thanks for health restored after a novena to the Sacred Heart and a promise to publish.

GORDON, ONT.—A Member returns thanks to the Sacred Heart, for a special favor obtained on a certain day by making a novena to the Sacred Heart in honor of the Five Wounds, as a reparation for sins, and after a promise to have it published in the MESSENGER; the favor was obtained on the very day. A member of the League wishes to return thanks to the Sacred Heart for a favor received. A Member of the League wishes to return thanks to the Sacred Heart of Jesus for a favor received after promise to publish in the MESSENGER.

GRAFTON.—A Member of the League wishes to thank the Sacred Heart for one spiritual and one temporal favor obtained.

GUELPH.—A Promoter returns thanks to the Sacred Heart of Jesus for a temporal favor received after a promise to publish. A Promoter wishes to return thanks to the Sacred Heart of Jesus for three spiritual and two tem-

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poral favors obtained through the intercession of the Blessed Virgin and St. Joseph. Special thanksgiving for two very great temporal favors and one spiritual are offered to the Sacred Heart of Jesus. They were obtained after a novena to the Blessed Virgin and a mass for the holy Souls in Purgatory. A Member wishes to return thanks to the Sacred Heart, for a person who suffered for years, and has been cured after making a novena to the Sacred Heart and promising to publish.

HALIFAX, N. S.—A mother wishes to return thanks to the Sacred Heart of Jesus for the conversion of her son from drink; he was recommended to the prayers of the Holy League some four years ago, and he is now leading a good life. Also for the recovery of a son who had lost the use of his feet from influenza; he is now fully recovered and able to attend to his work; the promise was made to publish in the MESSENGER if granted. A Promoter wishes to return thanks to the Sacred Heart for a temporal favor received, also for a cure received through prayers to the Sacred Heart. Thanks to the Sacred Heart for a gracious answer to a petition for a temporal favor. An Associate wishes to return thanks to the Sacred Heart for the cure of a person addicted to drink, after a promise to publish in the MESSENGER. Thanks are returned to the Sacred Heart for the recovery of a young person; a promise was made to publish this in the MESSENGER. Thanks are returned to the Sacred Heart for a situation obtained through the intercession of St. Joseph, after a promise to publish in the MESSENGER. Thanks to the Sacred Heart for a favor granted last month. Thanks to the Sacred Heart for the conversion of a friend. Thanks for success in business through a petition to the Sacred Heart. A Member gives thanks to Almighty God for favors granted. A Promoter wishes to return thanks to the Sacred Heart for a sister's recovery from a danger-

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ous illness; a promise was made to publish in the MESSENGER if granted. An Associate returns thanks for a situation obtained after a promise to publish. Thanks are returned to the Sacred Heart by a Member for a favor received,—the abstaining from liquor.

HAMILTON.—A Member wishes to return thanks for a favor received through the Sacred Heart, the Blessed Virgin, St. Ann and St. Joseph. A Promoter wishes to return sincere thanks to the Sacred Heart for a great favor received through the intercession of the Blessed Virgin and St. Joseph, with a promise to publish. Thanks are returned to the dear Sacred Heart for a temporal favor received through prayers and promise to publish in the MESSENGER; it was granted a few months ago.

HASTINGS.—A Promoter wishes to return thanks for a spiritual and a temporal favor obtained, after making a novena and promising to publish in MESSENGER.

HAYESLAND.—An Associate returns thanks to the Sacred Heart for a favor received after promise to publish. Thanks are returned for favors received by two Associates after promise to publish.

INGERSOLL.—A Promoter wishes to return thanks to the Sacred Heart for a spiritual favor obtained. Thanks are returned to the Sacred Heart for a spiritual favor obtained through the prayers of the League. A Member of the League wishes to acknowledge a temporal favor received during this month. Thanksgiving is offered for a temporal favor received from the Sacred Heart, after promise to publish. Special thanksgiving to the Sacred Heart of Jesus for a temporal favor received. A Member returns heartfelt thanks to the Sacred Heart for temporal favors received.

KINGSTON.—Thanks are offered to the Sacred Heart for two conversions to the faith. Thanks are offered for a temporal favor received after a promise to publish. Thanks

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are offered to the Sacred Heart for employment obtained, also for another favor granted. Thanks are offered to the Sacred Heart for a special favor. Thanks are returned for a special favor obtained through the intercession of the Canadian Martyrs, with a promise to publish.

LONDON.—A Member wishes to return thanks to the Sacred Heart for two temporal favors received after having promised to publish. A mother and children, members of the League, wish to return thanks for favors received ; a promise was made to publish. Thanks are returned through the MESSENGER for the recovery from a very serious malady, by making use of water blessed in honor of St. Ignatius. Thanks for a favor obtained for a beloved brother ; a promise was made to publish. A Promoter returns sincere thanks for two temporal favors received through the intercession of St. Peter of Alcantara, a promise was made to publish. Thanks are returned to the Sacred Heart for a spiritual favor obtained.

MARYSVILLE.—A Member of the League wishes to thank the Sacred Heart for a favor granted through the intercession of the Blessed Virgin and St. Joseph. A Promoter of the Sacred Heart wishes to return thanks for a temporal favor granted.

MONCTON.—A Promoter wishes to return thanks to the Sacred Heart for favors received. A Member of the League returns thanks to the Sacred Heart and St. Joseph for a request granted. A Member thanks the Sacred Heart for the happy settlement of a trouble. A Promoter returns thanks to the Sacred Heart for a temporal favor received through the intercession of the Blessed Virgin and St. Ignatius, after a promise to publish.

MONTREAL.—A young man returns thanks to the Sacred Hearts of Jesus and Mary for a temporal favor obtained after promise to publish. An Associate wishes to return thanks to the Sacred Heart for a favor obtained

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after a novena and a promise to publish. Thanks to the Sacred Heart for two special favors obtained with promise to publish. Thanks for a favor speedily granted after promise to publish. Thanks are returned for three temporal favors received through the Sacred Heart and Our Lady of Victory; also, for a situation obtained by a brother, a Promoter. A Promoter returns profound thanks to the Sacred Hearts of Jesus and Mary for the recovery of a brother both mentally and physically affected, through the intercession of the Souls in Purgatory; a promise was made to publish in the MESSENGER of the Sacred Heart and to have special mention made of it in the church of the Gesu. Words fail to express the sincere gratitude for the favor received. A Promoter returns thanks for several temporal favors granted throughout the year. Heartfelt thanks to the Sacred Heart for several temporal favors; promises to publish were made. A Member of the League thanks the Sacred Heart for a grace obtained. Special thanksgiving to the Sacred Heart for news from an absent brother. An Associate wishes to return thanks for two favors received through the Sacred Hearts of Jesus and Mary, and St. Joseph. A Member thanks the Sacred Heart for a temporal favor received through the intercession of the Souls in Purgatory after a promise to publish. A Promoter returns thanks to the Sacred Heart for temporal favors received through the intercession of Our Mother of Good Counsel and the Holy Souls in Purgatory, after making the Stations of the Cross every day for one month and having a mass said for the departed souls. Thanks are offered to the Sacred Heart for two temporal favors granted. A Promoter returns thanks for a situation obtained after prayers to the Blessed Virgin and St. Joseph. A Promoter returns thanks for a temporal favor obtained, for which Mass will be offered. A Promoter returns thanks for a situation obtained. A

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Promoter returns thanks to the Sacred Heart for the re covery of her niece after a dangerous operation. Thanks are offered to the Sacred Heart for a favor received through prayers to the Souls in Purgatory. Thanks are offered to the Sacred Heart for three temporal favors obtained through the intercession of the Blessed Virgin. Thanks are offered to the Sacred Heart for many favors, both spiritual and temporal, received.

NEWCASTLE, N.B.—A Promoter returns thanks to the Sacred Heart for a special favor received after promise to publish. A Promoter returns thanks to the Sacred Heart for the cure of an inward trouble. An Associate returns thanks to the Sacred Heart for a temporal favor received.

NIAGARA FALLS, Ont.—A Promoter wishes to thank the Sacred Heart for a favor received after having promised to publish it in the MESSENGER.

OKANAGAN MISSION, B.C.—Thanks are returned to the Sacred Heart for good health and safe journey of two Members of the League.

ORILLIA.—A person wishes to return thanks to the Sacred Heart for a temporal favor obtained,—a situation for a brother.

OTTAWA.—Many thanks to the Sacred Heart for having granted, through the intercession of the Blesssed Virgin and the Holy League, a position for a brother, after a promise to publish in the MESSENGER. An Associate wishes to return thanks to the Sacred Heart of Jesus for a cure of a friend, after promise to publish it in the MESSENGER. A Member of the League of the Sacred Heart returns thanks for temporal favor obtained, after a promise was made to publish in the MESSENGER. Thanks are returned to the Sacred Heart for a very great favor obtained, after making a novena to the Sacred Heart, and promising to have it published in the MESSENGER if granted; the favor was received after half the novena

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was made. Thanks to the Sacred Heart for good news of a member of a family who had been addicted to drink.

PENETANGUISHENE.—Special thanksgiving from a young man who obtained a great temporal favor from the Sacred Heart through the intercession of the good St. Ann. Special thanksgivings from a young woman are returned to the Sacred Heart for her recovery from an illness which many feared would be fatal.

PORT COLBORNE.—A Promoter returns thanks to the Sacred Heart for two temporal favors received after a promise to publish, also a temporal favor obtained through the intercession of St. Anthony, and a promise to publish. An Associate residing at Colgan returns thanks to the Sacred Heart for a great favor obtained after promise to publish in the MESSENGER.

PRESCOTT, Ont.—A Member returns thanks for temporal favors received from the Sacred Heart.

PRESTON, Ont.—A Promoter wishes to return thanks to the Sacred Heart for a temporal favor received. A Member thanks the Sacred Heart for employment obtained.

QUEBEC.—A Member returns thanks to the Sacred Heart of Jesus, for a temporal favor received after saying five Our Fathers and five Hail Marys in honor of the wounds of Our Lord, once a day, till obtained. A Member returns thanks to the Sacred Heart for the recovery of a dear friend from a very dangerous illness, after a promise to publish in the MESSENGER. Thanks are returned to the Sacred Heart for the cure of a very troublesome disease after a promise to publish. A Promoter returns sincere thanks for news from an absent brother received after praying to the Sacred Heart and promising to publish in the MESSENGER. A Member returns thanks to the Sacred Heart for the conversion of a brother; also

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for the cure of a bad headache. A Member returns thanks for a very special temporal favor obtained from the Sacred Heart. Thanks are returned to the Sacred Heart for many spiritual and temporal favors obtained. An unworthy Associate thanks the adorable Heart of Jesus for two temporal favors granted. An Associate wishes to thank the Sacred Heart of Jesus, the Blessed Virgin, and the Souls in Purgatory for the conversion of a brother who had not made his confession for forty years.

RENFREW.—Thanks for a reconciliation. A Member of the League of the Sacred Heart offers thanks for a favor received by making a novena to the Sacred Heart and promising to publish. An Associate returns thanks to the Sacred Heart for a temporal favor received after making a novena and having mass said for the intention, and making promise to publish in the MESSENGER. An Associate wishes to return thanks to the Sacred Heart of Jesus for a favor granted after a promise to publish in the MESSENGER. An Associate wishes to return thanks to the Sacred Heart of Jesus for a favor granted after a promise to publish in the MESSENGER.

SAND POINT.—A Member of the League wishes to return sincere thanks to the Sacred Heart for three spiritual favors and one temporal favor received through the intercession of Jesus, Mary and Joseph.

SAULT STE. MARIE.—Two Associates wish to return thanks to the Sacred Heart, one for a temporal, the other for a spiritual favor obtained, both with promise to publish. Two persons return thanks for temporal favors received, after a promise to publish.

SEAFORTH, Ont.—Special thanks to the Sacred Heart of Jesus for the conversion of a father from sin on his death-bed.

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SPRINGTOWN.—A Member wishes to thank the Sacred Heart for one spiritual and one temporal favor received through prayer and a promise to publish.

STREETSVILLE, Ont.—Thanks are returned to the Sacred Heart of Jesus for restoration to health; also for a very great temporal favor obtained through a novena in honor of the Canadian Martyrs and by wearing the relics; a promise to publish was made.

ST. CATHARINES.—A Promoter offers thanks for a temporal favor received after a promise to publish.

ST. CROIX, N.S.—Thanks are returned to the Sacred Heart for a great blessing, that of having obtained a resident priest in the parish after being without one for ten years; a promise was made to publish if granted.

ST. THOMAS, Ont.—Thanks are returned to the Sacred Heart for three special favors and four temporal favors.

SUDBURY, Ont.—Thanks are returned to the Sacred Heart for the return of a husband to his holy duty after remaining over a year away from the Sacraments; also for good health.

SWANTON, Vt.—In fulfillment of a promise to publish, sincere thanks are returned to the Sacred Heart for the cure of a child who had been afflicted with St. Vitus' dance, and was pronounced incurable by the doctors. She began to recover as soon as recommended to the prayers of the League, which was a year ago, and is now quite well.

TORONTO.—Special thanksgivings for two children being enabled to attend Catholic schools, being heretofore under the control of a Protestant father. Thanks are offered to the Sacred Heart for a long expected favor: that the Sacred Heart League would be established in the parish; this was not obtained, but the Blessed Sacrament was exposed on the First Friday. Thanks are offered to the Sacred Heart for a spiritual

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and temporal favor received; also for a conversion to the faith. A Member wishes to return thanks to the Sacred Heart for a temporal favor received, after a promise to have a mass said for the Souls in Purgatory and to publish. A person wishes to return thanks to the Sacred Heart for a novena answered and for several particular graces obtained. A Member wishes to thank the Sacred Heart for employment obtained on the day it was asked for, after a promise to publish.

VALLEYFIELD.—A Member wishes to thank the Sacred Heart for a favor received, after making a novena last April, and for another favor received last year, after making a novena and a promise to publish if the favor were granted.

WARKWORTH.—In accordance with a promise, a Member wishes to return thanks to the Sacred Heart of Jesus for a special temporal favor. In fulfillment of a promise, thanks are returned to the Sacred Heart for two favors granted.

WATERLOO.—A Member of the League returns thanks to the Sacred Heart for two favors obtained after promising to publish in the MESSENGER. Thanks are returned to the Sacred Heart for two special favors obtained. A Member wishes to thank the Sacred Hearts of Jesus and Mary, and St. Joseph, for a great favor received after a promise to publish in the MESSENGER.

URGENT REQUESTS for favors, both temporal and spiritual, have been received from Almonte, Bedford, Buckingham, Burlington, Ont., Calgary, Charlottetown, P. E. I., Chatham, Ont., Chicago, Ill., Coburg, Dundas, Galt, Grafton, Hayesland, Lindsay, Montreal, Napanee, New Hamburg, Oakland, Cal., Oakville, Ottawa, Perth, Quebec, Rochester, N.Y., Streetsville, Toronto, Valleyfield, Victoria, B.C.

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INTENTIONS FOR JANUARY.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—M.—*Circumcision*, Self-denial. 11,365 Thanksgivings.

2.—Tu.—*Octave of St. Stephen.* Charity. 8,468 In affliction.

3.—W.—*Octave of St. John*, pt. Devotedness. 55,687 Departed.

4.—Th.—*Octave of the H. Innocents*, ht. Purity of Heart. 6,617 Special.

5.—F.—*St. Telesphorus, P. M.* at, gt. Confidence in God. 2,265 Communities.

6.—S.—THE EPIPHANY, bt gt mt. Gratitude. 65,572 First Communions.

7.—S.—*St. Lucian, Priest*, at, dt, gt, rt. Fidelity. The Associates of the League.

8.—M.—*St. Gudula, V.* Zeal for souls. 11,739 Means.

9.—Tu.—*Sts. Julian and Basilissa, MM.* Forbearance. 3,634 Clergy.

10.—W.—*St. William, Bp.* Sorrow for sin. 88,442 Children.

11.—Th.—*St. Theodosius, Ab.* ht. Fear human respect. 9,675 Families.

12.—F.—St. *Arcadius, M.* Fidelity to the morning offering. 8,199 Perseverance.

13.—S.—*Octave of the Epiphany.* Recollection. 5,789 Reconciliations.

14.—S.—HOLY NAME OF JESUS, rt. Ardent love of Jesus. 9,168 Spiritual favors.

15.—M.—*St. Paul, Hermit.* Trust in God. 6,661 Temporal favors.

16.—Tu.—*St. Marcellus, P.M.* Detachment. 5,817 Conversions to faith.

17.—W.—*St. Anthony, Ab.* Generosity with God. 10,709 Youths.

18.—Th.—*St. Peter's Chair at Rome*, dt, ht. Say the Daily Decade. 3,226 Schools.

19.—F.—*St. Canute, M.* Love Justice. 16,893 Sick.

20.—S.—*Sts Fabian and Sebastian, MM.* Christian courage. 88 Missions.

21.—S.—*St. Agnes, V.M.* Love holy Purity. 536 Works, Guilds.

22.—M.—*Sts. Vincent and Anastasius, MM.* Seek to do God's will. 2,215 Parishes.

23.—Tu.—PRAYER OF OUR LORD, bt. Pray for souls in agony. 9,773 Sinners.

24.—W.—*St. Timothy, Bp. M.* Respect superiors. 11,010 Parents.

25.—Th.—*Conversion of St Paul*, ht. Follow God's will. 3,533 Religious.

26.—F.—*St. Polycarp, Bp. M* Good example. 1,954 Novices.

27.—S.—*St. John Chrysostom, Bp. D.* Guard your tongue. 2,610 Superiors.

28.—S.—*St. Agnes* (2nd). Abhor vanity. 15,493 Vocations.

29.—M.—*St. Francis of Sales Bp. D.* pt. Charity. The Promoters.

30.—Tu.—PASSION OF OUR LORD. Spirit of Sacrifice. 18,238 Various.

31.—W.—*St. Peter Nolasco, C.* Pray for those in captivity. The Directors.

t=Plenary Indulg.; a=1st Degree; b=2d Degree; g=Guard of Honor and *Roman Archconfraternity; h=Holy Hour; m=Bona Mors; Promoters; r=Rosary Sodality; s=Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. FEBRUARY, 1894. NO. 2.

GENERAL INTENTION FOR FEBRUARY.

Named by the Cardinal Protector and Blessed by the Pope for all the Associates.

THE GOOD USE OF THE GIFTS OF GOD IN THE ORDER OF NATURE AND IN THE ORDER OF GRACE.

During this Jubilee Year of our Holy League, would it not be very profitable to consider more attentively than ever, as we said last month, the sublime ideal held up for our admiration, that Kingdom of the Heart of Jesus cherished object of all our prayers and of all our labors?

In the very first issue of the original MESSENGER, principal organ of the Apostleship of Prayer, Reverend Father Ramière drew our attention forcibly to the great fact that the Divine Heart was the focus from which all good radiated and the centre toward which all converged; and he thereupon exhorted us to seek in the Sacred Heart the summary of what we should believe, the model of what we should perform, the source of every good we had to hope for, and the key to the destinies of the world;

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Now, there is one primary truth, consoling beyond all else, which this attentive consideration of the Heart of Jesus brings out into a stronger light: it is that whatever happens to us here below, either in the order of nature or in the order of grace, is a gift of God proceeding directly from His love for us,—in other words, from His adorable Heart.

These gifts of God are truly without number. They surround us on every side, and our very lives are made up of them. The devotion to the Heart of Jesus teaches us how to determine them *mentally*, and, what is of far more importance, how to acknowledge them with our *heart*, practically by making a good use of them.

To make a good use of the gifts of God in the order of nature and in the order of grace is assuredly, in the times in which we live, to work strenuously to establish within ourselves and others the Kingdom of the Sacred Heart of Jesus.

But now more than at any other time, our first effort, in that direction are thwarted by a formidable obstacles peculiar to the age, that very *egotism* denounced in such strong terms by our Holy Father Leo XIII in his recent admirable address to the delegates of the Apostleship:

"The devotion to the Sacred Heart," he said, "as was revealed to Blessed Margaret Mary Alacoque, is pre-ordained for the healing of the great wound of modern society, which is *egotism*, the idolatry of self, the worship of the sensual self and of the pride of self, the intrusion of self into God's place and self-assertion to the exclusion of the rest of mankind; so that to this self all is referred, and self usurps all the rights of God, of the Church and of man individual and social. It is this selfishness, in fine, which severs the bonds of the Christian home by assailing at once religion and morality, law and authority, property and family."

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It is but too true, that what gives rise within us to a disordinate attachment to creatures, and leads us, alas! at every turn to make an ill use of God's gifts, is solely, under one form or another, *selfishness,* "that great wound of modern society, selfishness, which is the idolatry of self and the worship of the sensual self and the pride of self."

"But," continues the Holy Father, "what means is better devised for the overcoming of this egotism than the infinite power of that flame of love, which, breaking forth from the most loving Heart of Jesus, wrapped the whole world in one vast conflagration of holy charity, quickening the pulseless form of pagan society with a new soul instinct with a moral and civil life? 'I am come to send fire upon the earth, and what will I but that it be kindled?'"

It is that divine charity, and it alone, which, by making us consider with an equal eye poverty and wealth, humiliation and honors, life and death, will dispose us to make a good use of all these boons which come from God, how opposite soever they may seem, but which, if we only will it, may all lead us safely to our end.

It is it again which will incline all noble and generous souls to seek preferably whatever may identify them more with the cross and the complete sacrifices of the Word Incarnate.

In a word, it is that charity of the Heart of Jesus which, by awakening within us a keener sense of gratitude at the sight of those peerless gifts of grace, will endow us with a ready and generous docility to the Holy Ghost, thereby fashioning us into worthy instruments for the salvation and regeneration of the world.

"Thus," said his Holiness in conclusion, "your prayer, blended habitually with the imitation of our Lord's Sacred Heart, and re-enforced by the mediation and the

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infinite merits of Jesus Christ, will become effectual beyond measure in appeasing the divine wrath, and in obtaining from God the return of society to Him who redeemed it with His blood and revived it with His love."

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular, that the souls of Thy faithful, by endeavoring to make a good use of God's gifts, may become worthy instruments in His hands for the regeneration of society and the salvation of the world. Amen.

TREASURY, JANUARY, 1894.

Received from the Canadian Centres.

Acts of charity,....	130,830	Pious reading,.....	24,546
Acts of mortification.	84,202	Masses celebrated,..	139
Beads,.....	281,029	Masses heard, ...	97,233
Stations of the Cross,	30,537	Works of zeal,.....	20,500
Holy Communions,..	60,316	Various good works,.	484,454
Spiritual Communions,.....	199,371	Prayers,.....	1,730,742
Examinations of conscience,.....	46,617	Sufferings or afflictions,.....	39,567
Hours of silence,....	251,243	Self-conquests.....	142,592
Charitable conversations, ...	197,460	Visits to Blessed Sacrament	91,806
Hours of labor,.....	463,416	Total....	4,269,251
Holy hours.....	2,661		

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ERAT SUBDITUS ILLIS.

(*St. Luke, ii. 51*).

O STRANGELY sweet and ever Blessed Mother!
And thou, St. Joseph! chosen of the Lord,
Unto your sacred feet we come to ponder
The mystic meaning of this wondrous word.

Floats thro' our hearts the breath of Faith's evangel,
"*Erat subditus illis!*" *God most high*
Was subject to His creature,—O blest angels!
Shield us beneath your pinions, lest we die!

For lo! before our spirits self-complacent,
Our wilful hearts so proud and uncontrolled,
The great, great mystery of self-abasement,
Of deep, divine abjection is unrolled.

Eternal Power, subject unto weakness,
Eternal Wisdom, hidden, shrouded, dumb;—
The Godhead's glory, all Its radiant sweetness,
Veiled in the lowly shrine of Mary's home.

Oh! with what trembling awe thou must have spoken
Thy meek commands, dear Mother, to that Son,—
Thy spouse's heart with love and fear nigh broken,
Marking th' appointed tasks so promptly done.

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Never a murmur from those lips majestic,—
  Whose *Fiat* thro' creation's chaos pealed,—
The Father's Word, uttered from everlasting,
  Is here a wordless mystery revealed.

Hither, ye souls, so full of self-reliance,
  Come to the little cot in Galilee,
And from this Master learn the matchless science
  Of deep, unquestioning humility.

Look on your Love, your gracious Elder Brother
  (The God whose glories earth and heaven fill),
He stands before Saint Joseph and His Mother,
  Submissive, silent, docile to their will.

No miracles or marvels. How it thrills us
  To read the record of those Thirty Years!
Three little words:—"*Erat subditus illis*,"
  Tell the whole story. Ponder it with tears.

Fierce in our bosoms rage the storms of passion,
  Our stubborn wills 'gainst God and man rebel:
"*Non serviam!*" we cry,—our heaven-born reason
  Dimmed by the lurid clouds that rise from hell.

"*Erat subditus illis!*"—downward flutter
  The magic words, as from an angel's lips:
And oil descends upon the troubled water,
  And heavenly light illumes our dark eclipse.

O Heart of Jesus! wisest of all teachers,
  Blest be this work of Thine omnipotence!
Ruler of all, yet subject to Thy creatures,
  Thou art the crown of *our* obedience.

ELEANOR C. DONNELLY.

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IN MEMORY OF FATHER RAMIERE.

The life work of Father Ramière and the ways through which divine Providence led him to it and prepared him to meet and overcome its trials and its difficulties have been already narrated in the notices published in the year of his death. It may not, however, be unprofitable to dwell, if only for a short moment, on the thoughts which they suggest.

It is our purpose, then, simply to recall to the minds of our Associates in the League of the Apostleship of Prayer the memory of that noble and useful life, especially of its usefulness to us who have gained so much spiritual advantage from his great work. The remembrance of that Apostolic career and of its fruits of benediction in so many souls should urge us on to renewed efforts in the work that was dear to his heart.

The presence and the power of God are never wanting to His Church; but it is in the hour of danger, when the truth is most fiercely attacked and when the enemies of God and of His Church have put forth their united strength, their cunning and diplomacy to crush or to ensnare the children of God, that this divine guidance and protection are most signally manifested. It is then that God raises up, from among His servants, men whom He has chosen to be the instruments of His Providence for

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the carrying out of His loving and merciful designs. These He endows with the qualities of mind and heart, which are necessary for the work He has assigned to them. They must be men of toil and of devotedness, of courage and constancy, firm of purpose and fearless of personal danger, strong in faith, unwavering in hope, burning with a charity that will inflame all who come in contact with them. This they need; for they have a great work to do: they have powerful enemies to overcome, they have the world to conquer with its crafty allies—the flesh and the devil—in a word, they have God's work to do, since for this they were chosen.

These champions of God's truth He prepares and fashions early for the conflict which they are to meet when the day shall come on which they must throw themselves into the thick of the fray, to measure weapons with the enemies of God, of His holy name and of His Church.

Such a man, in his day and generation, was the founder and the devoted champion of our great Apostleship of Prayer: such his preparation.

From his earliest years, in the home-life spent in his native Languedoc, he gave tokens of God's designs; even then his thoughts were all of virtue, of holy things, of self-sacrifice; for even then he had fixed the ideal which was to give the tone and coloring to his life's career, which was to be the goal of his ambition. He was only nine years old when he leaped for joy at the birth of a brother, as he cried: "Thank God! now they will not hinder me from being a priest." For, till then, he was the only son of his father's house. At the age of ten, he had already twice gone into banishment from his native France, to pursue his studies: once in Spain, finally to Fribourg in Switzerland; and exile, which is a school of license for many, taught him the true lessons

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of trial and tribulation—the imitation of the divine Redeemer who was an outcast among His own. Those who have been trained in the school of Christ know that trial begets energy, as struggle leads to triumph.

From the great College of Fribourg, which has given so many of God's heroes to the service of Church and State, young Ramière passed to the novitiate of the Society of Jesus, in which he was led through another phase of his preparation for what was to be the great work of his life. In the atmosphere of those grand apostolic traditions which the Society has inherited from its great-hearted founder, with the inspiring example of its apostles and martyrs ever before him, his ardent soul was soon full of the soldier spirit of Ignatius. Here was developed in him a strong yearning for the Apostolate, with a marked aptitude for numerous and vast designs, keenness of intellect and generosity of heart. His years of study and teaching finished the work of his intellectual formation. In the years of his exile, he had learned Spanish in the College at the foot of the Pyrenees, German at Fribourg, English at Stonyhurst. To these linguistic accomplishments he added a knowledge of Italian through his own private study. Thus thoroughly equipped, he began his career as a writer.

It would carry us beyond the space allotted to this brief notice, to give even so much as a summary sketch of his achievements in this career. Besides, it is known to the world. We are chiefly concerned with his work for the Apostleship of Prayer. But before entering upon this topic, we may be allowed to quote the words of one of his panegyrists, who spoke of him in a funeral sermon at Naples as follows: "But before speaking of this immense Apostolate which won for Fr. Ramière, in the bosom of the Catholic Church, a crown that is granted to very few, and which surrounded him with a halo of glory

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in the Christian world, as a man of large views, of energetic character, wise in the choice and constant in the execution of his glorious designs, let me say a word about his interior spirit . . . . As the soldier, before engaging in a great struggle, must be assured of unflinching courage and trusty weapons, so the apostle must not venture into the field, to fight the battles of the Lord, until he feels that his soul is strong with the might of God's word and his body shielded with the armor of virtue. And Henry Ramière was such a soldier, for he was a man of prayer. He gave few hours to repose, and very early in the day he offered the Holy Sacrifice. He was niggardly of time; but he valued that treasure all the more, when he consecrated it to God. . . . . Not content with the ordinary mortifications of the religious life, he never shrank from privations and toil of any kind. It could not be otherwise with one who sacrificed his whole life to the glory of his Lord and Master."

In his discourse to the Pilgrims of the Apostleship of Prayer, on the 11th of October, 1893, the Holy Father spoke of this great work as springing from a tiny seed and growing into a vast tree that overshadows the world. So indeed it is. The first idea of the Apostleship was that of Fr. Gautrelet, who intended it only as a pious practice for the young Jesuits in the scholasticate at Vals.

Fr. Ramière first conceived the thought of extending it to the faithful at large. He began to organize the Apostleship. Like all the great works undertaken to spread abroad the spirit of God and to advance the interests of the Sacred Heart of Jesus, his work met with strong opposition from many quarters. Even good men doubted the prudence, the expediency of such a movement. It required all the courage, the indomitable energy and the confidence in God which characterized

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its founder to make the undertaking successful, and the whole world is witness to-day of the splendor of his triumph and of the glorious fruits of his victory which has wrought in the Church imperishable good, while its grandeur, its wide-spreading influence, its truly Catholic character, show forth the might of the spirit of the Lord And Fr. Ramière is the great Apostle of that work. His mission in God's Church was a glorious one. He was the St. Bernard of this great crusade of prayer which has shed abroad the fire of his own consuming zeal, and he has drawn millions of loving souls together, binding them "with golden chains about the feet of God," spreading far and wide the glory of that Sacred Heart which revealed itself to men to unite them all in one great spiritual family. In union is strength. We must believe, then, that this great work will go on in its vigorous growth, that its progress will be marked by new wonders of grace and glory, that it will overcome, in the might of God's word, the combined assaults of His enemies. May it be ours to witness this glorious triumph, and as we pray for the eternal repose of his soul, who put into the Apostleship of Prayer life and vigor, who gave it a name and a place among the great apostolic works of God's Church, let us ask that his hope and prayer may be granted—that the day may come when all the faithful may be gathered into one great body of faithful worshippers and ardent lovers of the Sacred Heart of Jesus.—*American Messenger of the Sacred Heart.*

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MGR. SATOLLI'S LETTER

TO THE EDITOR OF THE AMERICAN MESSENGER.

THE CATHOLIC UNIVERSITY OF AMERICA.

WASHINGTON, D.C., October 17, 1893.

REVEREND DEAR SIR :—

I have received from you since September several copies of The MESSENGER OF THE SACRED HEART, organ of the Apostleship of Prayer, for which I return you sincere thanks.

It ought to be the special mission of the Catholic press to promote Christian piety, and to unite in the bonds of charity all the children of the Church. For this purpose there can be no better means than common prayer, of which Our Lord Himself gave the example, and to which, with His own blessed lips, He urged His disciples. As the Sacred Heart has always been the centre of the original and divine apostleship exercised by the hierarchy in all its gardes, from the Supreme Pontiff down to the diocesan clergy, so, too, is it the natural centre of special associations, which, like the Apostleship of Prayer, are destined to unite all hearts in that overflowing fountain of grace and holiness.

The devotion to the Sacred Heart has always been a profound, though latent, form of the love which the Church bears to her Divine Spouse; but the public manifestation of it was reserved for these later times, when the charity of so many has grown cold, and the belief in the Divinity of Jesus Christ has grown weak in so many unhappy souls. Very rightly, therefore, it has become the most popular and efficacious of modern devotions, adopted in all the Catholic churches of the world, and productive of incalculable good. Our Holy Father, Leo

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XIII, when Bishop of Perugia, had the Apostleship o Prayer established in every parish of his diocese, and the whole diocese itself consecrated with solemn pomp in the Cathedral of Perugia to the Sacred Heart of Jesus.

Thanking you for your assurance that the members of the Association pray fervently for the success of the Apostolic Delegation, and granting you most willingly the blessing you request,

I remain, Reverend Dear Sir,

Respectfully yours in Christ,

FRANCIS ARCHB. SATOLLI,

Delegat. Apost.

SECOND PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"*I will establish peace in their houses.*"

BY JOHN J. BRANIN.

Not as the world gives peace, O Heart divine,
Is that sweet peace the love of Thee ensures
The dwellers in the homes where love endures
The burden light and easy yoke of Thine,
And loving hearts in praise to Thee combine
For all the favors Thy great love secures.
Ah ! sweet indeed the peace that home immures,
Where Thy dear Heart is made the household shrine :

Such peace, O Lord, within that house shall dwell,
As in that blest abode at Nazareth,
Where Mary loved Thee as no tongue can tell,
And lulled Thine infant cries with rev'rent breath ;
Where Joseph labored hard and loved Thee well,
Though Juda's King had planned Thine early death.

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SOMETHING TO BE DONE.

A love of distinctively Catholic literature should be taught in our schools. Here is a matter which is too much neglected. You will observe when in the company of our bright young people of either sex, who are home from college and academy, how they delight to converse on the books they are reading or have read. Dickens, Thackeray and unfortunately Bulwer, they are familiar with or busily reading their pages. They love to talk of them and their literary excellencies. Sterling Catholic books, of which there are very many, they seem ignorant of. Catholic papers and magazines do not interest them so much as the secular papers and popular monthlies. Their education has been neglected here in this respect. They have not been made familiar with Catholic literature, hence their lack of interest in it.—*Sacred Heart Review*, Boston.

R. I. P.

The following lately deceased members are earnestly recommended to the prayers of the League :—Mrs. Jane Dunne, died at Renfrew, Dec. 21; Mrs. John McCann, Montreal; Michael O'Connell and Elizabeth McGregor, of Brantford; Miss Clemence Berriot of Penetanguishene; Margaret Cummings, Ellen Harrison, Janet Grant and Michael Donahue, of Cornwall; Miss Mary O'Sullivan, of Bathurst; Nicholas Dunn, Mary Dunn, Colin Frazer and John Ronayne, of Ingersoll; Mrs. Mary Moran, of Woodslee; Mrs. Bridget Dooley, died Nov. 13 at Guelph; Miss Annie Buckley, died at Ottawa Nov. 26, Mrs. James Doris, died Dec. 12, at Coburg; Mrs. James Kinsella, died Dec. 23, at Montreal.

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IT WORKED WELL.

Larry McKenna sat thinking.

The news from Europe did not trouble him, with its dynamite scare, its Barcelona horror, ths Riffian incident, or Captain Wilson's fate in Matabeland; the political situation had no effect on his life; he had not heard of the financial depression in the States, and would have been quite at sea on the question of the city's borrowing power—though it affected interests 'nearer home; the weather might be foul or fine, he cared not; stocks might rise or fall, he knew nothing of them, for he never read the newspaper; but what he did read was the little MESSENGER which came to his mother's address every month.

Nevertheless, he was thinking with all the earnestness of which he was master and the occasion would permit, for Larry had just reached the mature age of ten years, and the train of thought which occupied his brain was sadly and frequently interrupted by the necessity of attending to a younger brother of one year, who sat on his outstretched legs, and varied the monotony of crying with occasional efforts to pull Larry's hair or dab his chubby fingers in the thoughtful Larry's eyes.

He sat on the roof of a tall tenement house which overlooked St. Mary's Current and the Island, with his back against one of the clothes-line posts, and his hands were occupied with the baby while his eyes wandered over the

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spires, domes and towers of the big city of Montreal, or followed mechanically the slow progress up the stream of a fussy little tug with a huge "liner" in tow.

Downstairs, on the floor below, his mother was cooking what little supper they could afford, helped by a little girl younger than Larry, and in one of the three rooms his father lay just recovering from the effects of falling through the beams of a building where he had been employed as night watchman.

For two months they had been living "from hand to mouth." The last month's rent had been paid only in instalments, and the landlord said "he wouldn't take next month's rent in that way, and if they couldn't pay it all at once they had better get out." And now there was just one week left, and not a dollar in the house. It was bad enough to live as they were, in debt to the grocer, to the butcher, and to their few friends, besides getting barely enough to sustain life, but to be thrown out on the sidewalk—it was horrible.

Poor Mike McKenna had never been what might be called a careful man; hence there was no money to fall back on when he met with the accident. He had no trade, and earned very little, but he managed to send Larry to the Brothers' school, determined to give him some education at least, and also determined that that *some* should be Christian.

Larry was not the boy to grow up and sneer at the "old man" and at the "old woman" on account of their Irish birth; oh! no. God had blessed him with too much intelligence for that. His father had some pride, and so, after applying to a few intimate friends for such small sums as they could spare, he gave up and would ask no more. If they could only manage the next month's rent, Mike would be on his feet again and likely to get a job. Larry knew all these things, and so he was

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thinking. He had never run the street with the rougher boys, but he knew how many of them made money during vacation, and when we find him on the roof he is deeply intent on a simple plan of raising some money if—ah! there's the rub—if he only had fifty cents. Where to borrow—for Larry would not beg—this fifty cents had been the special subject of his thoughts during the last half hour, and he had just arrived at a definite conclusion when a shrill young voice called "Larry," and he went down with the baby.

That evening, about two hours later, the servant girl announced to Father Madden: "Boy to see your reverence," and Larry stepped into the back parlor where Father Madden sat reading.

"Well, Larry, my son, how are you?" he said kindly

"I'm well, Father," answered Larry.

"How is your father?"

"He's getting well," said the boy, "and the doctor says he'll be able to go to work in about a week; but we—" here Larry paused. He disliked to say that he had no money. Then he began: "I came to ask you, Father—" another pause, while the straw hat was fingered nervously and the eyes sought the floor.

"Courage, man," said Father Madden; "speak up. Look here. Yes, I *will*. Now, then, you have my promise. Come now, what is it?

"Fifty cents."

"Fifty cents! Is that all?"

"Yes, Father, I want to borrow fifty cents."

"To borrow it, eh?"

"Yes, Father."

"But wouldn't you let me make you a present of it?"

"No, Father, if you please. I want to earn some money, and I think I can do so, but I don't went to beg. I'll pay it back."

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"First rate, my son; first rate," said Father Madden, smilingly. Then he added to himself: "The little fellow is manly. I'll see just what he is going to do."

"I suppose now," he said aloud, "you don't care to tell me what you are going to do; but remember, you must come and let me know how you succeed and what you have done with the money. Here you are now, and I wish you success."

Larry took the proffered half dollar with a murmured "Thank you, Father, I will," and such a great rush of happiness came over him that he did not know where he was going or what he was doing until he reached home and hid away his fifty cents lest anyone should interfere with his cherished project.

Poor Larry! To him it was a wonderful piece of work. To others it was a very simple, common-place affair. But common things are rendered godlike by the manner in which they are done or the end at which we aim; and so Larry, when he had knelt by his bedside that night, and repeated the simple prayers taught him by his mother, added a "Hail Mary," and asked the Blessed. Virgin to intercede for him with the Sacred Heart. Then he went asleep with confidence that he would succeed. He was not trying to perform any remarkable feat. He wished to raise five dollars and return the borrowed money to Father Madden. But to Larry five dollars was a small fortune. Still, after his prayer he was confident.

Many a time he had seen small boys selling papers or peddling their wares around the Park and on the cars. He had imitated their monotonous cry many a time too, without once thinking he would ever use it in a business way; but now he had gone to bed so filled with the thought of it, that, as his mother told the neighbors afterwards, he woke her up twice during the night by singing out at the top of his voice: "Lozenges, cent a paper,—all

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kinds." This then was Larry's secret. He was going to purchase a box of lozenges for fifty cents and sell the hundred little packages for a cent each. This would bring him fifty cents clear profit. And just as he was dozing off to sleep he murmured: "If I could only sell two boxes to-morrow," after which he spent the entire night dreaming that he couldn't sell even one box, that he fell off the car and lost several packages, and he was on his way home, sad and desperate, when he woke. The remembrance of the dream, however, did not discourage him, for though he had been taught not to believe in "dreams or phantoms of the night," he had often heard the old people say that dreams went by contraries.

Breakfast came at last—poor and scant as it was, but Larry didn't mind that. He had been looking forward to breakfast, not as a feast, but as an event,—the last thing to be attended to in the house before going forth on this great mission. Permission from his mother "to go and see the golf players up at the Park" was easily obtained, much more easily than he had expected, owing to the existence of the baby, and with a light heart he started out to purchase his candies.

Taking up his position at the foot of the Inclined Railway, he took off the sliding cover of his box and went toward an approaching party, with his most appealing tones, crying "Los-sen-gees, cent a paper,—all kinds."

It was useless. The rotund German matron answered the look of a flaxen-haired girl with: "No, Louise, vee god blenty kendy home," and passed on in silence.

Many people passed, and Larry's box was still full. The tears were almost in his eyes, but he was determined to stay there. He took out his little crumpled badge of the League, and eyeing it wistfully, "Help me, oh! Sacred Heart," he ejaculated, and had barely put it back when a

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gentleman in black came along the path. He carried a book, and seemed to be thinking. Larry thought to himself, "He doesn't care about lossengees, but I'll try anyhow."

"Los-sen-gees, cent a paper,—all kinds," and the box was thrust out.

The man smiled and shook his head.

"Please, mister, buy a paper—just one to start me," ventured Larry.

"Why, you haven't had good luck this morning?"

"No, sir,—please sir, buy just one."

"Well, I can't resist, I suppose. Give me two;" and he dropped two cents into Larry's trembling palm.

That was the begnning. For another half hour things remained at a standstill, and then it was wonderful. People began to come along who seemed to be amazingly fond of lozenges. They took five cents worth, and ten cents worth, and so on, until Larry was fairly beaming with delight, and before twelve o'clock he sold his last package, and went home fifty cents richer.

In the afternoon he managed to get away again, and actually sold two boxes more, so that he could pay Father Madden now and have a dollar clear profit. He had exchanged his pennies for a one dollar bill and a silver half dollar, and these he had put carefully away where no one would be likely to find them.

With what feelings that boy knelt down to his prayers that night and thanked the Sacred Heart in his simple way, and with what happiness he sank to sleep, no pen can describe. Language is weak, and thought alone can know the all-pervading soul-satisfying sweetness of such moments that come to refresh the human heart after the simplest action well performed.

This was on Monday, and on that day week the rent was due. But Larry did not fear now. He sold two boxes

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regularly every day for the rest of the week, and on Sunday afternoon with six dollars in his pocket he went to pay Father Madden and return his thanks.

The good Father would not take a cent, and called Larry a hero. He clapped him on the back, and said he would be a great man some day. This was too much, and poor Larry cried with joy.

Then Father Madden slipped a five dollar bill into Larry's hand, and said:

"Take that, my boy, as a present from me, and tell your father I'll call around to-morrow afternoon to see him. God bless you, my boy."

You should have seen Larry as he walked home with eleven dollars in his pocket. Pride, joy and happiness made him feel so light that he thought he could almost fly, and I am sure some one on the street turned to look curiously at a small boy standing on a corner with his arms spread and making motions like the wing of a bird.

When he got upstairs, his father, who by this time was able to be up, was sitting by the window looking worn out and heartbroken. His mother was doing some work around the stove.

"Well, you young scapegrace," she said, "you've had outing enough this week, so you had better stay in now, and don't ask me to go to the Mountain for a month."

Poor Larry, he couldn't say a word, but went over and placed five dollars in his father's hand. The sad face lighted up, and he said:

"Why, my son, where did you get this?"

"Father Madden gave it to me, papa, and he'll be over to see you to-morrow afternoon."

"And here's some more," said Larry, bringing out his own money, "I earned that myself."

"Earned it, Larry! Six dollars! How in the name of gracious—"

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But the mother's heart was quicker. She knew now why the poor boy had been out so much, and the next minute she had him in her arms and was kissing him, while she murmured:

"God bless my boy."

It was the father's turn next, and Larry, with tears streaming down his face, was kissed again and again, while he told in a few words how and where he had borrowed the fifty cents and all about the lozenges.

Well, they were very happy. Next day was Sunday, and when Father Madden came around the table was set with a snowy linen cloth—perhaps it was borrowed for the occasion, but that is none of our business—and some cups and saucers, etc., for tea. Their visitor had his tea with them, and, after lavishing praises on Larry, he told Mr. McKenna that he wanted a good steady man for sexton, and that he would be delighted to have him as soon as his health would permit. Then the sun stole in through the windows, the baby for some reason of its own began to crow with delight, and if ever there was a happier family in this world, or—as they used to say at the end of old fairy stories—"If they didn't live happy ever after, that you and I may!"

(*Adapted*).

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ASH WEDNESDAY.

"Remember, man, that dust thou art, and unto dust thou shalt return."

By M. E. Henry.

In the prime of thy vigor, go, manhood, and kneel
To-day at the foot of God's altar, and feel,
When dread sounds the truth of mortality's doom,
As thy brow is impressed with the seal of the tomb
That the palm of thy strength, which thou bearest with pride,
In a handful of ashes the grave will soon hide.
In a few fleeting years, as these ashes to thee,
To the world all the pride of thy manhood will be.

In the light of thy beauty, fair maidenhood, go
To the altar, and bend, in thy loveliness, low;
Thou wilt learn there is nothing that nature can hold
But a handful of ashes, lifeless and cold.
Dost thou shudder to think all thy brightness and bloom
Will be spiritless dust in the sleep of the tomb?
O'er its lesson, then, ponder; for what thou dost see,
In a few fleeting years will thy maidenhood be.

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With thy sorrowless spirit, go, childhood, and bow
To receive the dread sign on thy shadowless brow.
In life's golden promise thou losest thy trust,
As thou, wondering, hearest that "man is but dust."
For it tells that thy youth, with its gladness and peace,
'Neath the grave, in the silence of dust, will soon cease.
Learn the lesson of ashes, as they are to thee,
In a few fleeting years all thy childhood will be.

The pale brow where presses the thorn-wreath of care
The dark symbol of death unshrinking will bear.
At the altar, then, kneel, and the sound of the voice
That hath terror to others will bid thee rejoice.
For it says that thy woe to the dust will descend,
And that pain in the sleep of thy ashes will end.
In a few fleeting years, as these ashes to thee,
To thy soul all its toils and its sorrows will be.

With thy face to the future, bend, faithful soul, low;
At its vision thy scorn for mortality show;
On thy spirit there falls not a tremor of fear
That thy life to the nothing of dust is so near;
Thou art glad that thy ashes alone will remain
Of the bonds of the flesh and the world's heavy chain,
In a few fleeting years will thy spirit be free,
When thou but a handful of ashes wilt be.

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OLD FRIAR ANDREW.

FATHER Prior was reading aloud in the Chapter Hall. Clad in their long cassocks, their cowls drawn down recollectedly over their brows, the monks were listening in silence. They were seated round the massive walls on which stood outsententiously in relief pious inscriptions, whose great black letters were in dazzling contrast with the lime-wash.

The Prior abruptly interrupted his reading:—"Brethren," he said, "Father Abbott leaves N..... this morning at eight, and will be here among us two hours later."

Having made this short announcement, he arose, and was leading the way to the door, when with a bewildered look he stopped short as he caught sight of the features of an aged monk whose stall was not far from his own.

.....

One morning, years ago, a young man had knocked for admittance at the portals of the Abbey. What was his errand? He could not have answered the question himself. He had been journeying along the highway, when the convent loomed up before him with its antiquated chapel and imposing front adorned with many a weather-beaten statue, the outlines of which lay placidly mirrored on the bosom of a little lake.

Thither had he bent his steps, without knowing why, following aimlessly the poverty-stricken wayfarers, who begged a penny here and there to help them on their

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journey. They had assured him that the good Trappists considered it a duty to "welcome, as they would Jesus Himself, the stranger who would ask charity in His name."

Irresistibly he had been drawn to the very threshold, wrapt in a sort of ecstacy as his gaze lingered rapturously on the charming Gothic pile, vestige of an age long gone by. It was indeed a sight to impress vividly the imagination of a youth of twenty. He had knocked at the great portals, had been kindly received, and had remained.

All those who had then welcomed him had by this time gone to their reward. One after the other he had assisted in lowering them into their graves, ranged around without the chancel in the secluded graveyard, so that they might be within shelter of the altar which had wit nessed their first tears of repentance and of love.

In turn, he had grown old. After years of exhausting toil he needs must rest awhile from his labors. Now his occupation was to gather up the seared leaves which sadly littered the alleys, as the rain and winds of autumn swept through the oaks and lindens; or else, he trimmed the lamps which lit up the chapel when the monks chanted the office during the dim watches of the night.

Once the question had been, what was to be done with him? But now the good monks wondered what would be done without him. He was as much a part of the convent as the chapel, or the dormitory, or the garden. He made himself as indispensable as the little flame which flickered through the long corridors as he lighted those very lamps entrusted to his care.

He had reached that degree of impassibility when nothing earthly was likely ever more to ruffle his placid features. His face always bore the same calm, changeless expression, and yet that morning he had

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been seen to smile. It was this very wonderful occurrence which had made Father Prior pause in amazement.

The announcement of the journey from N..... to the convent station to be accomplished in two hours had provoked a knowing smile of incredulity, for old Friar Andrew remembered well the last trip he had made in his youth; the four hours' sail by boat was not to be forgotten, nor was the tedious journey in the lumbering stage-coach which required but very little less time.

This, at least, was the explanation vouchsafed to Father Prior, who now indeed bethought himself that, at the period when the worthy friar had come to the monastery, had those who wished to travel systematically set their minds against stage-coaches or boats, they would have been obliged to trudge on foot all the way to the convent, as steam cars had not yet been invented.

It was now Father Prior's turn to smile. "But, Friar Andrew," he queried, "would you not like as much as anyone, before you take leave of us for the next world, to see this wonderful invention, the railway-train, which whisks a man from Nantes to Paris, for instance, in seven hours? If the proposal is to your liking, just accompany the Brother who is to meet Father Abbott to the station."

The old monk's face glowed with unwonted animation, and before five minutes had sped by, he was comfortably seated in the convent cart, side by side with the Brother who was to direct the expedition.

The monastery gate swung open wide, and they were soon over the bridge and jolting along the highway.

The landscape had undergone a great change for Friar Andrew. The contour of the lake had been modified; the trees were not the same, many had gone to decay, and others had grown so tall that it was impossible to recognize them; new roads had been laid out, and the lines of those familiar once were now obliterated.

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The old chapel, the old inscriptions, the old Saints in their old niches, no, they alone had not changed; it was as if they would set forth the immutability of the old faith in the midst of the ceaseless changes of all else.

The cart bowled quietly along the deserted highway drawn by the staid little cob. The beast was fully conscious that he had his sixteen miles to cover, but knew well, too, that going and coming he could, as of wont, keep up without precipitancy the old jog-trot. This was indeed seemly for an animal accustomed to carry none but quiet folks, who were never in a hurry. Neither had he any dread of the whip, which cast its threatening shadow before on the dust-white road, for no one had thought of ever renewing its time-worn lash.

Meanwhile, the old monk is in child-like raptures of delight. He has left his convent, it is true, but he knows he will soon see it again, and every object in surrounding nature seems to remind him of it at every turn.

The brook, too diminutive to be seen, but which betrays its proximity by its gentle murmur trickling over the white pebbles, yonder, near that clump of trees, is the very feeder of the lake encircling the abbey, and limiting the encroachments of the outer world, like those ancient moats one may yet see around some feudal castle, and which, in olden time, protected its walls from the fury of ts assailants.

Those pines, which border the highway, and whose shapely lances, feebly swayed by the dying breath of the morning breeze, exhale for him their balmy fragrance, are they not the brothers of those under whose sheltering boughs he feels he shall soon be laid to slumber for ever?

The oaks here and there he passes on the way, their leaves glistening with dew which the sun, envious of their freshness, will soon parch,—they too recall his convent home. For, will they not on his way back be the first of

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the long avenue, the last of which cast so grateful a shade on the form of the "Mother of Mercies," whose statue was but yesterday blessed when she was chosen the guardian of those hallowed precincts?

The open plain he recognizes indeed more or less. He even fancies he can descry through the endless veil of poplars, stretching far away in the distance, his native steeple, for all the world like those he sees around about him, whose bells, according to the joys or sorrows of those who were dear to him, rung out over the scented heather wilds of Britanny their peals of gladness or their knells of mourning.

And the old monk forgets all. His soul, long since weaned from things earthly, takes up again the thread of the morning's meditation before the altar. Everything he beholds bids him chant God's praises, as do the little birds on every side around him, for, hidden in the foliage, they sing in a rapturous warble their Matins to the Creator.

He asks himself what will not be the joys of Heaven if the earth even now offers such as these?

In mind, he beholds all those above who have gone before, and he envies them their happiness.

Alas! but are they all safely there? Will he himself not have the stain of some former sin to wipe out before he be allowed to enter the mansion where Saint Bernard awaits his coming? A great sacrifice might rescue all, rescue himself and those whom he loves, and whom God, in His justice, still holds away from Him.

In a twinkling his resolve is taken.

"Here we are at our journey's end," said his companion, rousing him.

In fact, the ringing of the gong warned the station master that in a few seconds more the train would arrive at the little red brick station, out of which the busy porters were already hurrying.

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"Friar Andrew, here comes the train!"

And the ponderous engine under a full head of steam came thundering along the track. It drew up suddenly with much creaking and straining of the brakes—a piercing shriek from the panting monster—a jarring and recoil of the last cars, as they came to a stop, and the din ceased amid a whirlwind of dust, following closely on a whirlwind of stifling smoke.

The good Brother craned his neck to take in all the admiration and wonder of the old monk. But Friar Andrew had turned his face to the wall, and was holding tightly clasped in his hand a little crucifix that had been given him when he took his first vows.

"For the souls of my parents, friends and relatives departed and for myself—accept, my God, from your old worthless servant this last sacrifice."

And while his companion watched him, the grateful tears welling up into his eyes like those shed at some deep and blissful emotion, he overheard him repeat again:

"For you, my God, for mine, for myself, I offer this sacrifice of dying without having seen the steam cars."

And as the noise of the departing train died away in the distance, he blithely clambered into the cart and seated himself between Father Abbot and the driver.

An hour later and the great portals of the old abbey had closed behind him for ever.

THE LEAGUE IN TORONTO.

The Golden Jubilee of the League of the Sacred Heart will begin with the year 1894, but the closing weeks of the year just ending will be ever memorable in the League annals of St. Michael's, Toronto. A friendly and zealous rivalry has been going on for some time between

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the Men's League and the Women's League of the Cathedral parish. In such a pious contest it would be only natural to expect that the devout sex would be victorious. But though the ladies deserve all praise, the men of the League are in no wise daunted.

Sunday, the 10th, was the day of glory and joy for the Women's League. "Clothed in beauty and surrounded with vanity," the ladies assembled at Vesper service in the Cathedral, to see their Promoters receive from his Grace the Archbishop their official diplomas and crosses of honor and office. There was a splendid attendance. His Grace preached one of his luminous, soul-stirring sermons on Christ the Regenerator, with special and appropriate reference to the League of the Sacred Heart. Always learned and eloquent in his exposition of doctrine, His Grace is especially powerful and impressive when he treats of devotion to the Sacred Heart. His beautiful pastoral on that great devotion is one of the very best treatises on the subject, and the remarkable success of the League in St. Michael's parish is mainly due, under God's blessing, to the eloquent exhortations and zealous work of our great and good Archbishop. It must have been a joy to the heart of His Grace to see twenty-five new Promoters of the Ladies' League come to him that Sunday, coming to receive their well-earned rewards for the work they had done for the Heart of Jesus. These twenty-five Promoters represented about 400 members. When the diplomas and crosses had been conferred, Vicar-General McCann, the zealous and active Director of the Ladies' League and Altar Society, read the solemn Act of Consecration, and the impressive ceremony closed with Benediction.

Sunday, the 17th, was the day for the quarterly Communion of the Men's League; and, inspired by the example of the women, they made a very good showing

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indeed, and were warmly complimented by Father Ryan.

A special feature of this meeting was the Cadet contingent to the Men's League. Father Ryan had been for some time devoting special attention to the working boys, and he thought the best means of keeping them to their religious duties was to have them in the League. After giving the boys a little mission, he formed a cadet society, provided them with neat, ornamental badges, and had them join the men at Communion on Sunday. The little fellows turned out well, and promise to be a most interesting and important addition to the League.

With such results in the past, and such zeal in the present, much may be hoped in the future from the League in St. Michael's parish.—*Catholic Register.*

UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY, THE AULNEAU LETTERS.

1734-1745.

No. 19.

(*Translation.*)

FATHER BESSOU TO MADAME AULNEAU.

Continued.

(Address :—A Madame—Madame La Touche Aulneau, Veuve—Aux Moutiers sur Le Lay—en Bas Poitou par Lucon).

LA ROCHELLE, Feb. 18, 1736.

Madame,

I received yesterday evening, at half past eight, the letter you did me the honor to write to me. The one who handed it to me told me that he had it already for some time, but that he had forgotten to deliver it. His

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thoughtlessness was very near depriving me of the pleasure of receiving it, for had the winds been as favorable as they were last Sunday, we should have sailed Monday morning at five. I congratulate myself that through the postponement of our departure I am now in possession of your missive. Had it been otherwise, you would have accused me of negligence in answering, and with reason, though I should not have been in the wrong, as no letter had reached me.

I feel grateful to dear Father Aulneau for having thought of me and having mentioned me in his letter to you; but I am still more grateful for the letter you took the trouble to write, to wish me a prosperous voyage.

I should have liked very much to have started for Canada. I had asked for this mission in a particular way from Father General; I had explained to him that I felt better able to stand the cold there than a hot climate; he had promised me in the answer he wrote that he would bear in mind my preference, but he has disposed of me otherwise, the urgent needs of the Cayenne mission having caused him to modify his first resolve. God's will must be accepted; but I confess, all the same, that I was not a little surprised at the change. I had but a confused idea of the nature of the Cayenne mission, for I imagined that the climate was excessively hot, and for that reason quite incompatible with my temperament, and in acquiescing I offered the sacrifice of my life to our Lord. It is to be hoped that He accepted it as a grateful offering. Since my departure from Poitiers, I have heard from persons who have sojourned in the country that the heat there is not so intense as one might naturally conjecture, from the fact that it lies so near the Equator. This advantage, however, can in nowise compensate for the pleasure I should have experienced in seeing once more our dear Father Aulneau, for I had

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promised to join him, as he very likely told you before his departure from France. He was well aware of my leaning to the foreign missions. From the time that we lived together at LaRochelle, friendship had united us; Providence now separates us. The great distance which is to separate us will not lessen it, at least I so flatter myself. I had not the virtue necessary for a mission where there is as much to suffer as there is in the field of his labors. I might have proved an impediment to the good he is to accomplish in that barbarous region. I trust that the fruits garnered will be abundant: his ardent zeal, his eminent virtue and his love of suffering make me count on it.

You should congratulate yourself on having a son worthy of you, who will be the first to announce the mystery of the cross to nations who have never heard of it. The character of the tribes for whose conversion he is to labor leads us to believe that his efforts will not be in vain. They are less barbarous than the other Indians of Canada. They will consequently be more inclined to turn to profit the useful lessons he will impart them of a God dying for their salvation. These Ouantchipouanes have herds of cattle and horses to cultivate the land, which shows that they are not such wanderers as the other natives.

The Indians amongst whom I am to labor are not less erratic than those of Canada. Hunting and fishing are their only occupations. They always carry a knife in their hand as a Frenchman would carry a cane. They are mild of disposition provided you do them no wrong, or at least provided they fancy you intend none; but to convert them permanently they must be brought to adopt more sedentary habits. Their wanderings will be a great drawback to their instruction.

My Mission will not be on the islands but on the main land, somewhere in the vicinity of the Amazon River, a

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thousand leagues or thereabouts from Canada. If God preserves my life and health, I do not despair some day of seeing Father Aulneau. We cannot tell what may happen. Some of our Fathers who are in Cayenne came there from Canada, and perhaps there will be some who will leave Cayenne for Canada. If I never again have the happiness in this world of embracing my dear friend, I hope to meet him in heaven. Opportunities for sanctifying myself will not be wanting: I have but to profit by them. I shall not have as much to suffer from cold, it is true, but I shall have to bear with other discomforts which will be equivalent to it. Beg God that I may know how to use them with advantage, and that I become a fitting instrument to work for my own salvation and that of others.

Since you look upon missionaries as your fathers, brothers and sons, deign to number me among the latter. If to deserve this privilege it be sufficient to cherish a true attachment for yourself and the rest of your family, I think my title is as valid as that of any other. I had the honor of two or three interviews with you at Luçon; I met your daughter at Fontenay, and have heard our Fathers speak of her in eulogistic terms: I was intimately acquainted with your three sons, and appreciate their many good qualities, and it would be impossible for me not to hold them in high esteem and to bear for them a sincere attachment. Though I have not seen Michael since he was my pupil, I have heard that he remains always steadfast in the performance of his duty, and that he gives you every reason to be satisfied with him by faithfully seconding the care you take in the matter of his education. When you write to him, pray assure him of the kind remembrance of him I still entertain. I fully appreciate the trouble he took to come to Luçon in hopes of seeing me. It would have been an

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unfeigned pleasure for me to have met him; I indeed counted on going there, but obedience called me elsewhere.

Do not forget me when you write to Canada. I should have written myself to Father Aulneau, but that I feared my letter would miscarry. I may even do so yet if our voyage is postponed for any considerable time. Though we are waiting only for favorable winds, the weather does not seem disposed to smile upon us.

I shall not fail to write you not only after my arrival in Cayenne but every year and oftener, if I find a means of sending my letters. You will confer on me a great favor and a great honor by sending me news of yourself and family. I recommend myself to your prayers, and be persuaded I shall not forget you in mine.

I have the honor to be with all possible esteem and respect, Madam,

Your most humble and obedient servant,

BESSOU, Jesuit.

THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfillment of promises made.

ALEXANDRIA.—By an Associate, the grace of conversion to the faith. A Promoter, a special favor. A Promoter, a temporal favor. An Associate, special favor. A Promoter, a spiritual favor. A Promoter, a great spiritual favor after two years prayers. An Associate, a temporal favor after a novena made in honor of the Canadian Martyrs. An Associate, two great spiritual favors. An Associate, the recovery of a child from illness. An Associate, a temporal favor received in September. Three other Associates, temporal favors,—one a recovery from sickness after special prayers to the Blessed Virgin and St. Joseph.

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AMHERSTBURG.—For a cure, after applying the badge, and invoking the Blessed Virgin and St. Ann. For a temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph.

ANTIGONISH, N.S.—For a successful operation.

ARNPRIOR, Ont.—For a great favor obtained in the month of November through prayers to the Blessed Virgin and St. Joseph.

BARRIE.—For a very great favor received.

BATHURST, N.B.—For the recovery of a child from a serious illness. For a temporal favor received through the intercession of St. Joseph. For temporal favors received. A child of Mary, for three temporal favors obtained.

BELLEVILLE.—For recovery from a serious illness after special petitions to the Sacred Heart.

BRECHIN, Ont.—For the enjoyment of better health after being enrolled in the League. For two temporal favors received.

BRIGHTON, Ont.—For restoration to health after a novena in honor of the Sacred Heart.

BURLINGTON, Vt.—For an increase of attendance at school. For preservation from an epidemic. For many graces received.

BUCKINGHAM.—For being relieved of an indisposition after applying the badge. For several graces obtained.

CAMPBELLFORD.—For a favor received through the intercession of the Blessed Virgin.

CHATHAM, Ont.—For a great favor received.

CHATHAM, Ont.—For a temporal favor received. For a grace vouchsafed.

CORNWALL.—For the reformation of a young man, and the grace of a happy death obtained by him through the wearing of the Sacred Heart badge. For the cure of a child suffering for over two years, through three novenas

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to St. Joseph, St. Benedict, and the Canadian Martyrs. For a special favor received For a conversion obtained. For two temporal favors. For three favors obtained. For five special favors obtained during the past year. For the overcoming of an evil habit. For the recovery of one sick from erysipelas in the head through the application of the badge. For a favor received in sickness.

DUNDAS.—For the recovery of a dear cousin from a most malignant fever.

FLOS.—For the cure of a severe sickness, after having a mass offered up, and making a novena in honor of the Sacred Heart.

FREELTON.—For two temporal favors granted. For a very special favor obtained. For a signal favor granted after a novena.

GEORGETOWN, Ont.—For a great temporal favor received. For good health restored to a relative.

GLENNEVIS, Ont.—For a great favor. For four special favors. For a conversion after a novena. For the cure of a daughter after a novena in honor of the Precious Blood and St. Ann. For a husband cured of intemperance. For a dying man restored to consciousness through the intercession of the Blessed Virgin and by the Sacred Heart. For a husband cured of rheumatism. For the return of a dear friend to his duty. For a priest restored to health. For a young man's escape from death; neglectful for years, he received the last rites of the Church and was restored to health. For a daughter and son restored to health. For the instantaneous cure of a son's throat through the intercession of St. Joseph. For several favors obtained. For a friend very much relieved through a novena in honor of the Blessed Virgin, after an illness of three years.

GUELPH, Ont.—For three temporal favors received through special prayers to the Sacred Heart.

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HALIFAX, N S.—For a temporal favor received. For two very great temporal favors received after making a novena. For recovery of health through the intercession of Our Lady of Perpetual Help. For the conversion of a brother addicted to drink, through the intercession of the Blessed Virgin Mary and St. Joseph. For recovery from a very severe illness. For a special temporal favor granted.

HAMILTON.—For a favor received through the intercession of St. Anthony.

HAMILTON.—For the recovery of a person who was very ill. For the finding of a sum of money through the intercession of St. Anthony. For the recovery of a brother. A Promoter, for the bestowal of a temporal favor. For spiritual and corporal favors, and for a special favor. For a temporal favor granted after special prayers.

INGERSOLL.—For two temporal favors received through the intercession of the Canadian Martyrs. For many favors obtained through the prayers of the League and the intercession of the Suffering Souls.

KINGSTON.—For the conversion of a friend. For a temporal and spiritual favor obtained by a family. For the conversion of a dying man, who consented to see a priest after refusing to approach the Sacraments for years; this favor was asked through the intercession of the Blessed Virgin, St. Joseph, St. Aloysius, St. Barbara, and St. Stanislaus Kostka.

LINDSAY.—For a favor obtained in the month of November, through the intercession of the Souls in Purgatory.

LONG-POINT —For two favors received after a novena.

MARYSVILLE.—For a great favor granted.

MATTAWA, Ont.—For a favor obtained after wearing the badge of the Sacred Heart.

MONCTON, N.B.—For two favors obtained from the Sacred Hearts of Jesus and Mary; also thanks to St. Ann for two temporal favors.

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MONTREAL.—Two persons for past favors granted. For the recovery of a mother from a serious illness. For a very great special favor. For two temporal favors received. For two favors received. For a good situation obtained. For two spiritual and two temporal favors obtained. For a special grace obtained during the month of December. For a situation obtained for a friend who was in want. For a special favor granted after a triduum in honor of the Sacred Heart and a communion. For a temporal and spiritual favor granted. For a temporal favor. For the satisfactory settlement of business affairs which had occasioned great anxiety for months, after recommending the matter to the Sacred Heart of Jesus through our Lady of Liesse in the church of the Gesù. For many other favors obtained.

OAKVILLE, Ont.—For a very great favor received through the bounty of the Sacred Hearts of Jesus and Mary, and through the intercession of St. Joseph, and the Souls in Purgatory. For three temporal favors received. For a temporal favor received through the Sacred Hearts of Jesus and Mary, St. Joseph, and the Canadian Martyrs. For a temporal favor received. For several temporal favors received, one through the intercession of St. Anthony. For many other favors graciously granted.

ORILLIA.—For two temporal favors received by two different persons.

OTTAWA.—For a favor received. For two temporal favors received. For a temporal favor obtained after making a novena to the Sacred Heart. For the happy issue of a law-suit through the intercession of St. Joseph and the Canadian Martyrs. For a great temporal favor received after making a novena.

OWEN SOUND.—For a favor obtained.

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PETERBOROUGH.—An Associate, for a cure granted through St. Ann. An Associate, for a cure obtained through the Canadian Martyrs. A Promoter, for a temporal favor gained through the Canadian Martyrs. For temporal favors received by a Promoter. A Promoter, for three special favors. A Member, for a cure obtained by the wearing of the Sacred Heart Badge.

PICTON, Ont.—For the recovery of a young person from a disease from which she suffered for years.

PERTH.—For a great temporal favor granted through the intercession of the Blessed Virgin and good St. Ann.

PETERBOROUGH.—For success in passing a recent examination. For many other favors received.

QUEBEC.—For two favors obtained some time since through the intercession of the Canadian Martyrs; also for the recovery of a sister from pleurisy. For the recovery of a person after four slight hemorrhages; the last two favors were obtained through the intercession of the Canadian Martyrs and Blessed Brother Gerard Majella. For a favor obtained through the intercession of the Canadian Martyrs.

QUEBEC.—Four persons, for spiritual and temporal favors obtained. For employment obtained. For true peace of heart obtained through the intercession of Blessed Gerard Majella and St. Philip. For the cure of acute attacks of nervousness after applying the badge. For health restored to a sick brother; also for the recovery of money lost. For a good situation for a member of a family who was out of employment.

RENFREW.—For two temporal favors granted.

ROCHESTER, N.Y.—For a great temporal favor received according to petition, before a certain time.

SMITH'S FALLS.—For success in passing an examination through the intercession of the Blessed Virgin, St. Joseph and good St. Ann.

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STONEY POINT, Ont.—For the cure of a severe pain of long standing, through the intercession of St. Anne and novenas in honor of the Sacred Heart and St. Ann.

SWANTON, Vt.—For a child relieved of the croup, also for a temporal favor received.

ST. AGATHA —For a great temporal favor granted, the sale of summer produce of a farm.

ST. CATHARINES.—Three persons, for special favors granted during the month of November.

TORONTO.—For two spiritual favors and one temporal obtained.

ST. THOMAS.—For a spiritual and a special favor obtained.

TORONTO.—For recovery from a serious illness through the intercession of the Canadian Martyrs and the application of their relics. For two favors received: one was the conversion of a careless brother; the other, the friendship of a family. For the recovery of a husband from a serious iliness, through the intercession of the Blessed Virgin and the application of the badge. For the return of a friend to the frequentation of the sacraments. For two temporal favors received. For a very signal temporal favor. For health restored to a member of a family and for a situation obtained for a daughter, through a novena in honor of the Sacred Heart. For a favor obtained through prayers offered.

TRENTON.—For a temporal favor after a novena. For a temporal favor received. For a temporal favor granted through the intercession of St. Joseph.

VERNON RIVER, P.E.I.—For a favor obtained.

VERNON RIVER, P.E.I.—For favors received by two persons.

WARKWORTH.—For a temporal favor received through prayers to the Blessed Virgin, St. Joseph and the Souls in Purgatory. For a cure effected through prayers to the

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Blessed Virgin and the application of the blessed water from the shrine of St. Anne de Beaupré.

WINNIPEG.—For five spiritual and temporal favors received during the month.

WOOLER, Ont.—For a temporal favor obtained after a promise to have a mass said for the Souls in Purgatory. For improvement in health. For two temporal favors obtained through the intercession of the Blessed Virgin, St. Joseph and the Canadian Martyrs. For the favor granted of hearing from an absent son. For being restored to health through the intercession of the Canadian Martyrs, also for a great and very special favor.

WYOMING, Mass.—For a favor granted.

URGENT REQUESTS for favors, both temporal and spiritual, have been received from Almonte, Berlin, Buckingham, Everton, Hamilton, Huntley, Memramcook, Midland, Montreal, New Hamburg, Ottawa, Penetanguishene, Picton, Pockshaw, Port Hood, Quebec, Swanton, Vt Toronto, Tyotown, Valcartier, Windsor and Woodslee.

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INTENTIONS FOR FEBRUARY.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE

BY CANADIAN ASSOCIATES.

1.—Th.—*St. Ignatius, M.* h†, p†. All for Jesus. 55,134 Thanksgivings.

2.—F.—PURIFICATION B. V M. a†, g†, r†, s†. Spirit of sacrifice. 19,288 In affliction.

3.—S.— ESPOUSALS B. V. M. Faith. 17,542 Departed.

4.—S.—*St. Jane de Valois.* a†, g†, r†. Patience in trials. 50,282 Special.

5.—M.—*St. Agatha, V. M.* Respect for the poor. 1,880 Communities.

6.—Tu.—*St. Titus, Bp. C.* Unselfishness. 17,434 First Communions.

7.—W.—ASH WEDNESDAY (St. Romuald). Sorrow for sin. The Associates of the League.

8.—Th.—*St. John of Matha.* h†. Pray for sinners. 19,991 Means.

9.—F.—HOLY CROWN OF THORNS. Pray for sufferers. 3,142 Clergy.

10.—S.—*St. Scholastica, V. M.* Simplicity. 48,405 Children.

11.—S.—*Bl. John of Britto, M.* Fortitude. 25,021 Families.

12.—M.—OUR LADY OF LOURDES. Love of Our Lady. 20,321 Perseverance.

13.—Tu.—*St. Catherine of Ricci.* Fly evil company. 16,084 Reconciliations.

14.—W.—*St. Ildefonsus, B. C.* Perseverance in Prayer. 26,591 Spiritual.

15.—Th.—26 *Holy Japanese Martyrs.* h†. Family prayers. 22,203 Temporal.

16.—F.—THE LANCE AND NAILS. Help the Poor. 66,148 Conversions to faith.

17.—S.—*St. Hilary, Bp. D.* Trust God's mercy. 35,553 Youth.

18.—S.—*St. Simeon, Bp. M.* Reparation. 1,608 Schools.

19.—M.—*St. Cyril of Alexandria.* Pray for the Pope. 24,482 Sick.

20.—Tu.—*St. Eucherius, Bp.* Charity for the poor. 89 Missions.

21.—W.—*St. Felix, Bp.* Forgetfulness of self. 907 Works.

22.—Th.—*St. Peter's Chair at Antioch.* h†. Pray for all Bishops. 1,731 Parishes.

23.—F.—THE HOLY SHROUD. Prepare for death. 148,824 Sinners.

24.—S.—ST. MATHIAS, Apost. b†, m†. Fear worldliness. 21,193 Parents.

25.—S.—*St. Felix III, P.* A word for God. 6,317 Religious, Novices.

26.—M.—*St. Peter Damian, Bp. C.* Avoid scandal. 12,854 Vocations.

27.—Tu.—*St. Leander, Bp.* Pray for missions. 1,723 Superiors.

28.—W.—*St. Oswald, Bp.* Pray for converts. The Directors and Promoters.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2d Degree*; *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m*=*Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. MARCH, 1894. No. 3.

GENERAL INTENTION FOR MARCH

THE MORE HABITUAL THOUGHT OF HEAVEN AS AN INCENTIVE.

Following close on the General Intention of last month, *The good use of God's gifts in the order of nature and in the order of grace*, we have proposed to us for Intention, this month, the good use we should make, by anticipation, of the gifts of God in the *order of glory*—in other words, the more habitual thought of Heaven as an incentive and an encouragement.

In Heaven, as every Christian knows, there is an order of transcendently magnificent gifts of Divine Love—gifts consequently of the Heart of Jesus—which are to crown for eternity and bring to their final completion all others which have preceded. Would to God that all Christians were ever mindful of the "eternal weight of glory" * which is in store for them as a reward "exceeding great." †

* II Cor. iv. 17.
† Gen. xv. 1.

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"Is there," asks Father Ramière, "a thought better calculated to cheer up our drooping spirits or to comfort us in the sorrows of life? For the Children of God, for brothers of the Word Incarnate, for hearts throbbing with he life of the Heart of Jesus, but, alas! too much inclined to limit their solicitude to the narrow circle of things tearthly, this anticipation opens out a grand horizon which, without break, should engross their attention."

If we unceasingly strive to turn to account the numberless gifts of nature and grace, which the Heart of the Divine Master lavishes on us with kingly munificence, it is solely in view of this eternal glory.

But that the thought of these transcending *gifts of glory* may act on us with telling efficacy, we have but to ponder them often in their complexity and in their complete development, such as they will stand forth after the glorious resurrection of the last day, a term, in any supposition, not so exceedingly remote.

Beyond doubt, in the bliss of Heaven, by far the greatest happiness will be that Vision of the Almighty, face to face, as He is, through which the Apostle tells us, we shall be changed, as it were, and transformed in Himself, and which will wrap us in so intense a flame of divine love that its blissful ardor will pervade without consuming our being throughout all eternity.

Still, we must also bear in mind that this body of flesh, so intimately united with our soul here on earth, will, in Heaven, be a co-partner in the enjoyment of its transcending delights, and that mirroring the beauty of Christ arisen, it will shine among its peers in glory with an immortal and enrapturing splendor.

Nor should we neglect to take in, while pondering the subject, the whole extent, immense though it be, of the mansions and possessions of our Father in Heaven, which one day will be ours. Let the aspect of the material

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heavens, the knowledge of their limitless expanse, of the bewildering number and never-ending variety of those words lost in the depths of space help us to form some faint idea of the abode of the Blessed, by preventing our losing sight of the grandeur, the beauty, the splendor of that spiritual Paradise.

How irresistibly the delights of this world, ever present, ever tangible, appeal to our senses! Our fancy lends an enchantment to such especially as are in view but which lie beyond our grasp, and we fondly imagine that were we in possession of all we desire we would crave no other reward. And yet, if God has so profusely adorned the visible universe, if He has made nature beautiful and the pleasures of life desirable, He has done so merely to render our exile more bearable, for are we not sojourners here below? And when we are tempted to forego our heavenly birthright, and give loose rein to our passions in the pursuit of all that may flatter our pride or sensuousness, would it not be well to pause and ask ourselves: could not the Omnipotent God who has created me and whatever in this land of exile is good, beautiful and enjoyable, and who, as my Creator, knows my capacity and my insatiable yearning for happiness,—could He not have called into being a world incomparably superior in radiant loveliness and in immeasurable delight when there is question no longer of merely tempering the rigor of my banishment from my real home, but of rewarding my faithful service through sorrow and suffering? And this He has done; and a throne awaits me if unto the end I persevere.

"How foul the earth when I behold Heaven!" was the exclamation of St. Ignatius, though he had never looked upon the Beatific Vision. St. Paul, for whom the gates of Heaven had stood ajar, would fain have shared with his fellowmen the overwhelming feeling of ecstatic

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bliss when the first faint ray of God's glory burst upon his sight; but human speech was powerless to unfold to mortal ken the raptures of Heaven's delights: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God has prepared for them that love Him." *

And what has the eye of man not seen of beautiful and superbly grand in this universe, his dwelling-place? Yet, not all that man, from Adam down to the end of time, has or ever will admire could be compared, even as a shadow and a ray of light, with Heaven's glory.

And what has the ear of man not heard of sweet melody, of enrapturing strains, of harmonious outbursts, filling the very soul with an ecstacy seemingly beyond the natural? Yet, how faint, how discordant, should we dare compare all this with the choiring of Angels, Archangels and the myriad of the Elect ranged round God's throne."

Nor hath it entered into the heart of man what things God has prepared for them that love Him! O, the mystery of the heart of man! The unfathomable depths of its desires for wealth, pleasure, glory! Its boundless and never ending yearnings for happiness! The limitless reach of fancy! Its all but omnipotence to conjure up and create within its own realm whole worlds of delight! No, great Apostle, it cannot be.

And so we might well think were it not God's own revealed truth. "It is written,"† says St. Paul, "and that must suffice."

O, how our dark surroundings will be flooded with a heavenly light, if, with the help of divine grace, we make the anticipation of the gifts of God in the order of glory

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* I Cor. ii. 9.

† Ibid.

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our habitual and ever-present incentive! What new strength shall we not draw from it when we are are in the thick of the fight! What soothing quiet our soul will enjoy even in our exile! What sweet consolation in the hours of sadness! What a glow of warmth in our tepidity or coldness! What a cheering impulse to the Christian soul while carrying out in practice the promptings of a noble and generous ambition! For, surely, we cannot be ignorant of it: the more complete the triumph of divine grace within, the more strenuous our labors without for the interests of the Sacred Heart of Jesus and the coming of His blessed Kingdom, the more also shall we enjoy these "gifts of glory" promised to the faithful of Jesus Christ as their recompense. Let us lend our ear, then, in anticipation, to those joy-inspiring words: "Come ye Blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world."

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that Christian souls may, with strength drawn from the more habitual thought of Heaven, make sure beforehand of its possession by a more thorough devotedness to Thy interests. Amen.

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ECCE HOMO!

By Francis W. Grey.

BEHOLD the MAN! The pale and blood-stained Face
The reed, His sceptre, and the robe of scorn;—
And on His kingly head a crown of thorn:—
So comes He forth from out the judgment place,
From mockery, scourging and from dire disgrace,
In wond'rous patience, weary, sad and worn,
Despised, forsaken, lonely and forlorn.
Behold the MAN! His short and toilsome race,

His dire temptation in the wilderness,
His bloody anguish in the garden shade,
His life of pity and of tenderness
All ended; and His sinless Body laid
A victim on the cross of bitterness:
Behold the MAN! such price for thee was paid.

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ST. JOSEPH'S BASKET.

ANNA T. SADLIER.

THAT gray, old mansion had stood, as some averred from distinctly pre-historic times, on the outskirts of a populous town. Others declared that it had been used as a Hudson's Bay Post, while others again asserted that it had been very famous for gay doings, balls, routs, dinners and theatricals, in times easily within the memory of living persons. All agreed that the gray ruin had a history, but whether of good or evil, there was no record in the tradition of the neighborhood, any more than in the dingy gray of the stone walls, the porch falling to ruin, or the door barely hanging by the rustiest of hinges. Some initials and a date once inscribed above this entrance had become illegible by the effect of time or weather.

Long tenantless, the mansion had at length found a tenant. A woman with her three children had been allowed to shelter there, either on the payment of a nominal rent or for her services as caretaker, for she was required by the lighting of fires to keep the elements from working a final destruction upon the desolate structure The woman was regarded by the neighbors, inhabitants of a few straggling dwellings close at hand, with a species of awe whenever she passed in or out of the house. They

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looked at her as they might at one newly arrived from some foreign country. She was, she must be foreign, living in an abode which was separated from them, not by the effect of space but of time.

The woman was totally undisturbed by their ingenuous curiosity. Like the house, she belonged to the past tense, and seemed to have but little concern for the present. She had been young. She had been beautiful. She had been the spoiled child of wealthy parents, and the wife of a once prosperous business man.

The latter had died bankrupt and heartbroken, having lost her inheritance with his own competence. So this woman had lost everything, but had kept in a marked degree her faith. She was constantly over-stepping the boundary line between this world and the next, and conversed, as it were, familiarly with those sacred personages, whom she regarded as intimate friends.

A stormy March morning signalized the eighth day of her occupancy of the old house. The wind howled about it, as if in baffled rage at the warmth within—a wild March wind, with the cold of January lingering in its fierceness. Mrs. Lanthier—her husband had been a French Canadian, but she was of Irish parentage—stood before a picture, which held a prominent place in the largest of the rooms which she strove to make habitable. It was the picture of an old man, of benignant aspect, clad in a brown robe and bearing in his hand a lily. Any Catholic would at once have recognized in it the dear and familiar figure of the Foster-Father of Jesus.

Mrs. Lanthier regarded the picture with a mournful air, in which there was a lurking touch of humorous reproach.

"Yes, St. Joseph," she said aloud, "we owe you this shelter and warmth, for the agent has given us plenty of fuel. But you are not going to let us starve. There is nothing in the house. My last cent went to pay the rent

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where we were before, and I will not be paid for my work till Saturday. The children as soon as they wake will begin to clamor for food."

Here her voice broke, and she scarcely restrained a burst of tears. But resolutely she conquered herself.

"I'm just going to leave my empty basket here," she said with a curious earnestness. "You will fill it, I know, St. Joseph. And oh, dear Saint, I must leave the children in your care and our Blessed Lady's till I come back with my bundle of work."

So saying, she hurried away, having set down her empty basket before the picture. She was anxious that the children should not wake till her return. Mrs. Lanthier did sewing, tailoring, or whatever work came to hand. She never spared herself, and it was, indeed, a severe illness that had thrown her into such desperate straits.

"St. Joseph always helps me in some way," she used to say; "but if I did not work as hard as ever I was able, I should not dare to ask for his assistance."

II.

During Mrs. Lanthier's absence an event occurred, almost unprecedented in the later history of the old house. It had some visitors, a gay and brilliant party. They came to see if the ruins, as they contemptuously styled it, could not be transformed into a species of club house for summer use. If at all susceptible of repairs, it might make a fitting lounging place for artists, especially amateurs and dilettanti of all sorts, who could wile away here the long dreary hours of summer, or exchange brilliant nothings over iced tea or lemonade. For in the summer time there was a beautiful view thence. The narrow, paneless windows, like eyes grown dim with time, looked out upon distant hills of green and rivers of blue, while

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ancient trees lent their mystery, as striving with kindly concealment to shield the old walls from the blatent youth and loveliness of nature.

The party of inquisitors wandered up and down and in and out through the mansion, making scoff of the plasterless walls and the bulging masonry and the cracked floors, till at last they found themselves in a large room, in which, to their delight, was a fire blazing upon the hearth. They grouped themselves cheerily around it declaring that whether it had come there by enchantment or not, it was precisely what was needed as an antidote to the March winds, through which they had driven thither Whilst taking in the various impressions of the apartment, their careless eyes fell upon the picture before which Mrs. Lanthier had left her empty basket. The picture drew forth a fire of jests, in which all of the company, save one, joined most heartily.

"To what school of art does yonder relic belong?" asked one.

"And by what spirit hands was it here suspended?" This in a tone of mock solemnity from one, who was understood to be the wit of the party, and who not infrequently directed his darts against the latent spiritualism of certain of his friends.

Suddenly they were startled by the sound of little feet, and presently the door of an adjoining room opened, and there appeared on the threshold three tiny figures in white gowns, holding hands.

"Spirit children materialized," cried the wit in a tone of pretended awe.

"I should rather say fairies, elves," cried another.

"For mercy's sake, tell us who you are," said a third.

"We're dust de little Lanthiers," said the eldest of the three, in a voice which showed his keen sense of responsibility.

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"And who are the little Lanthiers?" was uttered in a chorus of all present.

To this the child made no reply. Evidently to his own mind the information given had been final.

"Please," explained the child with the same air of heroic resolve, "not to take dat basket."

This remark was addressed to one of the company, who had been idly examining the basket placed before St. Joseph, when the children had appeared, and who still held it in his hands.

"And why not?" asked the gentleman.

"Because St. Doseph is going to fill it, and we won't have any ting to eat till he comes."

At this information, the whole party save one stared in utter astonishment. That one explained quietly:

"I see how it is. That picture represents St. Joseph, Foster-Father of Jesus, to whom we Catholics pay special honor during the month of March."

"But what do these children mean about the basket?" asked someone.

"Their poor mother, in a spirit of faith, has left to St. Joseph the task to which she is unequal, of filling this basket with food. She has gone, no doubt, to beg or look for work."

"Suppose we fill it," cried an impulsive youth of twenty.

"What a capital idea!" echoed all the others, "but how?"

"Oh, I know the neighborhood hereabouts pretty well," said the youth, "and I will do the marketing."

"Then, all that remains is to pass round the hat."

So quickly and effectually was this done, that in a short time the gay young volunteer was back, followed by a man carrying a loaded basket, which he deposited upon the floor, close to that other basket which had been left

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in St. Joseph's charge. The children now drew near with that species of locomotion described by Dickens in one of his novels, by which these toddling mites seem to surmount hillocks and descend into valleys. The youth who had done the marketing knelt upon the floor, busy transferring meat, groceries, bread and fruit in somewhat bewildering profusion from one basket to the other.

To the inexpressible amusement of the company, one of the children, who had not yet spoken, looking earnestly into the young man's face, asked:

"Is oo St. Doseph?"

The ladies of the party now crowded around the children, lavishing upon them, both terms of endearment and more substantial benefits of bread, butter and fruit. Finally the sights and sounds of the old house and the pathetic interest awakened by the children having palled upon them, the gay company departed, promising each other to come again and see the end of the adventure, which perhaps they did, or perhaps they allowed this intention to pass into the realm of forgotten promises and broken resolutions.

But Mrs. Lanthier, coming home with her bundle of work, an hour afterwards, sank upon her knees in grateful prayer, at the sight of the well-filled basket, with a $5 bill on top of it, standing in front of St. Joseph's picture. She had to listen to excited but not very intelligible descriptions from the children of beautiful ladies and gentlemen, and of one in particular, who had specially captivated their imagination.

Concerning him, the little one who had before inquired repeated her question, only this time cautiously into "mammy's" ear, for had it not before provoked a burst of merriment.

"Was he St. Doseph?"

To which her mother answered:

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"St. Joseph sent him, dearie; and now my darlings will not have to go hungry to bed any more."

A new era of prosperity began thenceforward for mother and children. The mother was kept continually in work, and old friends came forward to interest themselves in the children's education.

But long after Mrs. Lanthier had left the ancient house behind her, she was wont to say, recalling half regretfully its dinginess and dreariness, that all her prosperity had begun there, being after all but the overflow of St. Joseph's basket.

ONTARIO'S EARLIEST SHRINE OF ST. JOSEPH.

OF those who are at all familiar with the early history of New France, few are ignorant of the fact that St. Joseph was the first patron of Canada; but what is unknown even to the few who have made a special study of our religious annals is that the present Province of Ontario could boast of possessing as early as 1644 a privileged shrine of the Foster-Father of our Lord.

The inhabitants of Simcoe county tread on hallowed ground. It drank in the blood of martyred missionaries and of Indian neophytes, who were hunted down and slaughtered more especially for the reason that they were Christians. To that same county belongs the honor of having possessed the first shrine of the great Saint in the little chapel which stood close by the Residence of St. Mary's.

On February 18, 1644, Urbain VIII issued a brief, which is still religiously preserved in the archives of St. Mary's College, Montreal, wherein he granted, on the

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usual conditions, for the space of seven years, a plenary indulgence to those who, after approaching the Sacraments, should visit on the feast of Saint Joseph the little chapel in the Huron wilderness.

When, toward the middle of March, 1649, Fathers de Brebeuf and Lalemant were massacred by the Iroquois, and the village of St. Ignace with its surrounding country utterly devastated, St. Joseph, on the vigil of his feast, by a visible protection, shielded the Residence of St. Mary's from harm; for the invading hordes were suddenly and unaccountably terror-stricken, and fled the country. However, before the seven years the privilege was to last had elapsed, the remnants of the Huron nation were scattered to the four winds, and no trace of Christianity left in what was once a prosperous reduction.

We reproduce below the contents of the time-honored parchment, no doubt the first Apostolic document issued in behalf of the Church in what is now the Province of Ontario. It is rendered still more venerable by having passed through the hands of the valiant missionaries who sealed their faith with their life's blood. It is now just two hundred and fifty years old, but is as fresh and as well preserved as the day it was first written.

URBANUS, P.P., VIII.

Universis Christifidelibus praesentes litteras inspecturis salutem et apostolicam benedictionem. Ad augendam fidelium religionem et animarum salutem coelestibus ecclesiae thesauris pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis, sacra communione refectis, qui ecclesiam Presbiterorum Societatis Jesu Residentiae S. Mariae Virginis, nullius Dioecesis, Provinciae Huronum Novae Franciae, die festo S. Josephi, a primis vesperis usque ad occasum solis festi hujusce, singulis annis devote visitaverint et ibi pro

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Christianorum Principum concordia, haeresum extirpatione ac Sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam, et remissionem, misericorditer in Domino concedimus Praesentibus ad septennium tantum valituris. Volumus autem ut, si alias Christifidelibus, in quocunque anni die dictam ecclesiam seu capellam aut altare in ea situm visitantibus, aliquam aliam indulgentiam, perpetuo vel ad tempus nondum elapsum duraturam concesserimus, quodque si pro impetratione, praesentatione, admissione seu publicatione praesentium aliquid vel minimum detur, aut etiam sponte oblatum, recipiatur, praesentes nullae sint eo ipso.

Datis Romae apud S. Petrum sub Annulo Piscatoris, Die XVIII Februarii, MDCXXXXIV, Pontificatus Nostri Anno vigesimo primo.

Gratis pro Deo et Scriptura.

M. A. MARALDUS.

TREASURY, MARCH, 1894.

Received from the Canadian Centres.

Acts of charity,....	252,001	Pious reading,.....	52,428
Acts of mortification.	111,428	Masses celebrated,..	11,135
Beads,.....	391,208	Masses heard,.....	126,233
Stations of the Cross,	83,158	Works of zeal,.....	34,761
Holy Communions,..	52,966	Various good works,.	677,658
Spiritual Communions,.....	1,537,749	Prayers,.....	1,007,420
Examinations of conscience,.....	95,781	Sufferings or afflictions,.....	43,974
Hours of silence,....	281,756	Self-conquests.....	120,582
Charitable conversations,.....	237,155	Visits to Blessed Sacrament	228,408
Hours of labor,.....	632,341		
Holy hours.....	2,187	Total....	5,960,329

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THIRD PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"I will comfort them in all their afflictions."

By JOHN J. BRANIN.

DEVOTED soul, courage in thy distress;
Raise up thine eyes, and see! affliction's friend
Pours forth His balm of love thy woes to mend;
His arms extended as in fond caress,
He fain would melt thee with the tenderness
O'erflowing His pierced Heart. To him ascend
The plaintiff yearnings of thy breast, to blend
With Love's desire and lose their bitterness.

Sweet solace this to grieving sons of earth,
That Thou, O God, befriend them in their need;
Ah! much Thou count'st our love above its worth.
Rich, gen'rous Heart, so far beyond our meed
Thy priceless gifts, with nought of stint or dearth,
Thou dost bestow, when we Thy love give heed.

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ON GOOD SOIL.

I.

LITTLE Agatha Tracey had just come from confession, and was making her thanksgiving at the high altar, where the red lamps glowed at the feet of Our Lord.

Dusk had fallen in the great church, and the peace and silence of the twilight hour rested upon the quiet worshippers who had "come apart with Him" out of the noisy world outside.

As Agatha prayed with innocent, up-lifted eyes and clasped hands, a strange little figure which had been prowling about in the gathering darkness crept up to her, and pulling her by the sleeve whispered hoarsely, "Who's he?"

Agatha started, "Do you mean the statue?" following the direction of the questioning eyes—"Why, that—is—*Jesus—don't you know?*"

There was a world of sorrowful pity in the tone.

The strange child shook her head.

"Would you like to hear about Him?" Agatha whispered.

There was an answering nod.

"Then wait for me a second, and I'll come with you," and Agatha turned to the altar again. Her confessor's words of a few moments ago came back to her vividly:

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"Remember, my dear child, that God has been very, very good to you; He has given you every opportunity of knowing and loving Him; try then to help those less favored than yourself." Inspired words they seemed. Agatha's heart gave a great throb of pity and zeal. "Dear Lord, help me to teach this little child who has never known Thee!" Then she went down the aisle, he new friend following softly in her wake, with the queer, cat-like movement of a child of the streets.

In the great porch, seated on the steps, the young apostle began her story, the poor vagrant following her in fancy, from the high heavens and the fall of the angels down to the dreary day of Calvary, and the good seed fell straightway down into a heart, not spotless, perhaps, but eager to receive the good seed,—an earnest little heart, only awaiting the hand of the sower.

When they parted, Jess,—the only name she knew,—wore tucked under her ragged dress Agatha's scapular of the Sacred Heart, and a promise had been made of books, to be sent regularly in care of Mrs. Murphy, Ring Lane.

"I guess you'd better not come," Jess had said, in answer to Agatha's suggestion that she and her mother should go to see her. "An' I'd rather not go to your folks' house; I'll come here some other day though, and p'raps you'll be here again."

"I come every day at this time, Jess, and I will be *so* glad if you will; and, Jess, will you pray for me, because I'm going to pray a great deal for you?"

"Me pray?" Jess gave an odd laugh; was there a sob in it too?

"Yes, Jess, pray that you and I may both be good and love God more and more every day."

"All right," Jess had said shamefacedly, and had disappeared in the darkness.

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II.

Some weeks had gone by, and Mrs. Murphy, the nearest approach to a mother Jess had ever known, was leaning against her window after a hard day's work. The evening sun was making a glory of the distant roofs and church steeples, and on one of these the woman's eyes were fixed with an absent gaze; her thoughts were with times long past.

"Poor old father," she said at last. "You don't know, Jess, how partikler he used to be 'bout our goin' to church Sunday mornins, all dressed up ever so fine, and him and mother walkin' on in front of us; he'd be wild if he could see me now-a-days, never so much as sayin' the name of God. Them books of yours, Jess, has set me thinkin' to-day over the tub; somethin' kep urgin' me to go over there to the mission," pointing to the shining spire; "but I'm awful afraid to, Jess. I've let it all go on so long; it doesn't seem any place for the likes of me—"

"Guess you'd better," said Jess, "*she* said no matter how bad you was, God'd forgive you if you was sorry. I'll go with you, if you like. Let's go to-night."

The woman shivered.

"What'll they say when they hear none of the childer's baptized?"

"Guess they'll say you'd better get them done right away, and *me* too."

"Well, we'll go to-morrow night, Jess."

"Oh, come on to-night, Mrs. Murphy."

"Well, well," said Mrs. Murphy, tremulously. And go they did, and sat in the crowd, two pathetic figures,—the woman with bowed head crying her heart out, as she listened to the sermon, Jess, open-eyed and eager, laying every word to heart.

"Will you wait a bit for me, Jess?" whispered

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Mrs. Murphy when the preacher had finished, and trembling and frightened she crept into a confessional near by.

It was late when she came back,—Jess had fallen asleep, but awoke to see the happiest of faces gleaming on her, though a moment later the poor woman broke into a silent passion of tears.

III.

Another weary day of drudgery was over, and Jess sat down on the kitchen table to rest, staring wistfully into the fire.

"I'm through," she said at last.

"*Are* you! Why, that's grand, Jess. Go out then, child, and get the air a bit. You're a fine worker, Jess. Sure I don't know what I'd have done only for you, all this time."

Jess's heart warmed at the praise, and she went cheerily down the wretched stairs to the miserable street.

"Guess I'll go and see if Tim's about, Mrs. Murphy," she called back.

"I wouldn't bother about the same Tim; sure he's the worst boy in the street, and they're all bad enough."

"He ain't any worse than the others."

"Well, I know he's your own flesh and blood, but he's a curse to you all the same."

Jess said nothing; Tim *was* awful, but he was all that she had in the world.

Air? Where did Mrs. Murphy expect her to get a breath in this fetid atmosphere? Alas, alas! for the luckless dwellers in such places. The child lounged down the street listlessly, when a name caught her ear.

"Somethin' wrong at Briggs's."

"What's up?"

"Oh, that Tim, stealin' again."

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Jess ran up to hear the worst.

Briggs, the grocer, was talking excitedly to a policeman.

"I seen Tim hanging about with his gang, and I told Pete to look out; but while he was serving a customer, that rascal Tim walks off with a bag of potatoes, under our very noses. I'll get him this time, though; you'll see if I don't."

Jess had stolen away, and was round the corner in at flash; she knew Tim's probable whereabouts, and must warn him—hopeless wretch though he was; in all the wide world, she alone there was to look after him.

At a miserable rookery of a ruined building, Jess stopped.

"Tim!" she called softly.

"That you, Jess?" from above.

"Yes, yes; they're after you."

"All right, *you* cut away, or they'll know I'm about here."

"Can you get away?"

"Yes,—*oh, get out!*"

Jess obeyed, running swiftly in the opposite direction fearful lest she might give a clue to the police. Blindly she rushed, heedless whither, and so blindly that crossing a crowded street she was knocked down under the horses' feet. What was it? Something had struck her, someone helped her up, but she drew away, walking feebly to the sidewalk; she must get further away, she thought, no matter how.

"Hurt?" people asked her carelessly.

"No, *I ain't hurt;* I'm all right," and she groped her way into a side-street, dizzily. "If I can get to that church, tain't far from here, I can *rest.*"

So long a journey, it had never seemed so long before; but at last she crept up the broad steps, and painfully up

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the aisle. Wearily she sank down in front of the altar, then everything reeled about her, and all was darkness.

IV.

Agatha had been making her round of visits to the different altars, and was coming to say a last prayer before the Sacred Heart, when she came upon the motionless little form. "Why it's Jess, *poor* little Jess," she sobbed, bending over the still face; then she hurried trembling to the sacristy, and presently came back with a priest.

As he bent tenderly to examine the child, her eyes opened, and she gazed wonderingly into his face. He beckoned to Agatha to come nearer. "Jess," she whispered, "do you remember me?" The earnest eyes smiled,—"*Guess I do*," she whispered, then she made a feeble effort to disengage something about her neck. "Look," she said, smiling triumphantly; it was the faded little badge. Agatha's eyes filled with tears as she saw it.

The priest had slipped away to send for a doctor, but he had come back, and knelt down beside the prostrate form.

"I am afraid you are very much hurt, Jess," he said gently. "How did it happen?"

"Run over."

"Poor Jess—poor Jess. Try to listen to me. Perhaps God is going to take you home, my dear little child, out of all the trouble and misery you have always known. But tell me, were you ever baptized? Do you know what that is?"

"Not yet, the priest over at the other church was teachin' me—"

"Would you like to be baptized now, my poor child?"

A wonderful smile came into her eyes.

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"Leave her with me a little," said the priest gently to Agatha, who fell on her knees in a dim corner, praying with all her heart.

And thus poor little Jess made her act of contrition and was baptized, lying at the foot of the altar, none too soon—the story of her years was very nearly told.

"You are not afraid to die, Jess?" the priest asked her.

She made a movement towards the communion cloth at the rail which impeded her view. Agatha understood, and drew it back, so that the child could see the statue. Jess's eyes turned brightly to the serene face above. "I ain't afraid now," she said gently. "*He'll* take care of Tim;" then she stole her hand into Agatha's. At that moment, the doctor came hurriedly into the church, but the priest solemnly raised his hand.

"Come, Agatha," he said, "come away; there is another saint in Heaven."

Yes, the patron saint of Ring Lane, upon which a blessing seemed to rest thenceforth, even upon graceless Tim, who by the beneficent influence of the good priest, who had baptized Jess, was drawn away from the evil influences surrounding him, and became a credit to the memory of the little sister, who had given her life for his sake.

MARGARET CHADWICK.

A CANTICLE FOR HOLY WEEK.

"Quanto pro me vilior,
Tanto mihi carior!"

I.

I see Thee 'neath the olive-trees once more,
Kneeling apart in grief and lonely dread,
The blood out-gushing from each sacred pore
Dyeth Thy seamless garment rosy red.

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The sin, the shame, the sorrow of a world,
Upon Thy gentle Head, gigantic, hurl'd,
  Crush It, a broken Flower, to the sod—
O Heart of Jesus! wrung with agony,
The more Thou art abased and bruised for me,
  The greater grows, O Suffering Lamb of God,
    My love for Thee!

II.

Robed in the ragged purple, meek and dumb,
  And crowned with piercing thorns, my soul's Adored!
Thou standest in the old Pretorium,
  The sport and victim of a brutal horde;
While in Thy hand they thrust the filthy reed,
Thine open wounds beneath thy mantle bleed,
  And every nerve is rack'd with suffering,—
O thorn-crowned Heart! o'erwhelmed with obloquy,
The more Thou art abased and pierced for me,
  The stronger, deeper grows, my outraged King!
    My love for Thee!

III.

The awful Sacrifice, at last, complete,
  Upon the cross, I view Thee, cold and dead;
All pulseless hang the mangled Hands and Feet;
  Mutely pathetic, droops the patient Head.
The while, the Roman soldier's javelin
The dear, defenceless Side hath entered in,
  The last sweet drops are from the wine-press pour'd,—
O wounded Heart! laid bare on Calvary,
The more Thou art abased and cleft for me,
  The greater, stronger, deeper grows, dear Lord!
    My love for Thee!

ELEANOR C. DONNELLY.

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R.I.P.

The following deceased members are earnestly recommended to the prayers of the League:—Mrs. Michael Lonergan, died at Warkworth, Oct. 25; Jas. Kewin and Rosa Kewin of Cramacha; Mrs. Jas. Tunney of Grafton; Patrick Golden, died at St. Catharines, Jan. 1; Margaret McDonald, died at St. Raphael's, Jan. 19; Mrs. Charles Devlin, *née* Helen Roney, mother of Rev. O.B. Devlin, S J., died at Aylmer, Jan. 20; Mrs. B. McNeil, died at St. Gabriel's, Montreal, Dec. 26; Cassy Hughes, died at Guelph Dec. 15; Mrs. Ellen Relihan, of St. Mary's, Ont.; Lillian Morissette, of Cornwall; Mrs. Cornelius Ryan, of Lake Ste. Marie, Q.; Mrs. John Quinn, of Montreal; Mrs. John Lewis Evers, died at Cote St. Paul, Montreal, Jan. 19; Master Leo Shanahan and Miss Eliza Shanahan, of Flos, Ont.; Patrick Sheehy, of Phelpston, Ont.; Miss Julia Marren, president of the League at Niagara Falls, died Jan. 14; Mrs. Philip Smith, of Kinkora, P.E.I.; Mrs. John Macdonald, of Seven Mile Bay, P.E.I.; Mr. Patrick McGoey, of Barrie; Mary Ann Smith, of Ottawa; James Devine, died Jan. 1; and Mrs. E. Power, of Barrie.

Mrs. Mary Bergin, died at Colgan, Dec. 29th; Mrs. James Thornton of Montreal, died Jan. 18; Mrs. Catherine MacNamara, Mrs. Hannah McArran and Mrs. Jane Carty of Arnprior; Mrs. F. X. Perrault, Mrs. McKenna, Miss E. Flynn, Miss Catherine Murphy, Miss Margaret Cody, Mr. James McCullen, Mr. Fred. Burke and Mrs. Fahey of Quebec.

Mr. J. Burns, died at Niagara Falls, Jan. 1; Barbara Smith, of Hamilton; Mr. Alfred Carson of New York, died at Freelton, Ont.; Miss S. O'Connor, died at Freelton, in January; Mrs. Caroline Lavigne, of Bathurst, N.B.; Mrs. John Halford, died at Maidstone, Dec. 24; Mary Leonard, died at Montreal, Jan. 30.

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UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY, THE AULNEAU LETTERS.

1734-1745.

No. 20.

(*Translation*).

FATHER BESSOU TO MADAME AULNEAU.

Kourou, May 18, 1736.

MADAM,—

I am keeping the promise I made you when I answered the most obliging letter you did me the honor to write to me at La Rochelle. I can give you little else than the particulars of my sea-voyage, which was prosperous. I suffered from seasickness in going from La Rochelle to the ship, but once on board I experienced no further trouble. God was very bountiful in preserving my health in spite of the rough weather which lasted nearly a month. The winds were so unfavorable that we were borne at one time towards the coasts of Ireland, at another towards those of Portugal, and again further south towards those of Africa. We had most to suffer off Cape Finisterre, for after having beaten about in the teeth of the gale for eight days, our officers thought themselves lucky to find that they were about in the same place. Our position, however, was far from being enviable, for we were

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near the Cape, and the winds and waves were driving us towards the breakers. Night and day the officers were on deck, and the Captain had already decided to bear away and seek shelter in a Spanish port, when God was kind enough to send us a more favorable wind, just what was needed to extricate us from our perilous position. We were fifty-four days at sea.

I shall remain but a few days in Cayenne, and am at present at Kourou with Father Lombard, who has already passed twenty-seven years with the Indians. He has gathered around him about six hundred natives, all leading a most edifying life. They are a fickle people, and that is why the missionaries endeavor to bring them together, the better to watch and instruct them, and especially to ground them more and more firmly in their religion.

This zealous missionary has had much to suffer, and was obliged to make *men* of this tribe before attempting to make *Christians* of them. Formerly they had no religion, and it is a very arduous task to impose the restraints of Christianity on a people who have never borne the burden of any law. They are very tenacious of their freedom; to attempt to curtail it would spoil all. It was for this reason that the King forbade the French to settle among them or to molest them.

There are in these parts four distinct nations, the most numerous of which are the Galibes. They enjoy the reputation of being the most polished of the country, but their refinement is very primitive, and to which full justice is done when we say that they are a trifle less barbarous than the neighboring tribes. The whites have heard of the existence of thirty different peoples; there are others far inland yet undiscovered, so the Indians themselves tell us. It is for us missionaries to go in quest of them. I am confident that we shall manage it,

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provided we receive more help, and that God sustains us with His grace.

I am to leave here after the feast of Corpus Christi* to go among the Pirious, for such is my destination. I must first learn their language before undertaking the work of their conversion. It appears that they are well disposed, and have asked for missionaries as some other nations have also done; but we have not missionaries enough to satisfy all who ask.

It is a hard life, for the missionary has to live in the wild woods, this whole vast extent of country being but forest land. The woods are the abode of serpents and wild beasts of formidable size. Bread is unknown to the country whither I am to go, and there is no possibility of carrying flour on the journey, on account of the rapids and falls. We must ascend the River Oyapok in canoes hollowed out of the trunks of trees; and were they not made exceedingly light they could never be carried up round the rapids. So you see that if we consider merely the country, I have not lost much in not going to join our dear Father Aulneau. It is here that my Canada will be. The natives with whom I shall have to deal will be less ferocious, it is true, but I shall be far from a friend dearly loved, and who, I flatter myself, prizes my friendship in return. God thus willed it, and may His Holy will be done.

It will be a happiness for me to make known Jesus Christ to nations who have never heard of Him. I shall labor to this end as long as God blesses me with health and strength. Pray that He may make me strong, and that He may grant me all the graces necessary to work for the sanctification of these poor Indians and for my own.

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* In 1736 Corpus Christi fell on the 31st of May.

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When you write to Father Aulneau, do not fail to assure him of my esteem and of the friendship I cherish for him. Present my compliments to Michael. I shall have the honor of writing to you whenever the opportunity presents itself, as you seem to desire it. Please let me hear from you, and send me whatever news you receive from your dear son. I shall be stationed but eighty leagues from Kourou.

I have the honor, etc.,

BESSOU, of the Society of Jesus,
Missionary in Cayenne.

THE LEAGUE AT HOME.

ST. MARY'S PARISH.

MONTREAL.

CHURCH OF OUR LADY OF GOOD COUNSEL.

ALTHOUGH considerable time has elapsed since our last report in the MESSENGER, our silence is by no means a sign of apathy. Since our re-organization in June last, our number of circles has been doubled, numbering now seventy, and there is every prospect that the good work will continue.

On Sunday, November 15th, 1893, the evening attendance at church was unusually large, the occasion being the monthly meeting of the Associates of the League of the Sacred Heart, and the solemn blessing of Promoters' badges. Rev. Father O'Donnell, in the course of a brief but very impressive discourse, reviewed the history of the Association, demonstrated the benefits derived from the devotion to the Sacred Heart, and begged of all pre-

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sent to aid in the extension of the League, which has been productive of much good. The number of Associates present was about six hundred.

Sunday, January 14th, 1894, was the occasion of another impressive ceremony. In the evening the church was filled with the members of the Sacred Heart League, and Rev. Father O'Bryan, S.J., preached an interesting sermon on the "Devotion to the Sacred Heart," which was followed by the presentation of crosses and diplomas to fifty Promoters. At the Benediction which followed, Rev. Father Donnelly, P.P., of St. Anthony's, acted as celebrant, and was assisted by Rev. Fathers O'Donnell and Shea. During the Benediction, the choir, under the supervision of Messrs. Wilson and Paquet, rendered a very appropriate and effective musical programme.

The Convent children under the zealous supervision of Rev. Sister St. Egbert are working with energy for the promotion of the Holy League.

Our Promoters, at the suggestion of our zealous Director, Father O'Donnell, are about to organize an association to be called "League of the Sacred Heart Association for the Relief of Our Orphans," of which I will report more fully in a future communication.

S. SUTHERLAND,
Secretary.

ST. JOHN, N.B.

ST. PETER'S CHURCH.

JANUARY 29th, 1894.

In October last we obtained his Lordship's permission to organize the Holy League in our parish. In November we received the diplomas from Halifax. In order to place the League on a solid footing, we had a Retreat preached to our people in Advent by two of our Fathers

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from Boston, RR. FF. Corduke and Sheehan, and during the Retreat took the names of those who wished to join the League. The result was most gratifying, as 875 adults signified their intention of becoming fervent members.

The devotion to the Sacred Heart is on the increase in our parish. Formerly we managed to hear the confessions on Thursday evening preceding the first Friday, but now we are obliged to hear both afternoon and evening, to satisfy those who are anxious to receive on the First Friday.

We feel confident that the introduction of the League will give new life and impetus to this cherished devotion of Catholics. It is our intention as soon as practicable to enroll not only the children who have made their first communion, but also the younger school children, believing this to be one of the best means to keep alive the spirit of faith and fervor in the parish.

E. M. WEIGEL, C.S.S.R., *Rector.*

VAUDREUIL.

Two former pupils of the Sacred Heart Academy of Montreal have unfurled the banner of the League of the Sacred Heart in this parish. And although it is scarcely three weeks since they have entered on their noble apostleship, last Friday some forty-five members of the Infant League partook of Holy Communion and were then received members. The initiators of this movement were the Misses Octavie Turcotte, Florence Harwood and Master Frank A. Harwood. The good parishioners receive the Promoters with open arms, and all hail the birth of the sweet devotion to the Sacred Heart. Many have come forward to offer their services as Promoters; and it is reckoned that by next New Year's, the little army's ranks will have swelled to nigh two hundred. *Adveniat regnum tuum!*

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NOVENA OF GRACE.

FROM THE 4TH TO THE 12TH OF MARCH.

At Naples, in December, 1633, St. Francis Xavier appeared to Father Marcellus Mastrilli, who had been mortally wounded by a hammer weighing two pounds, which had fallen on his head from a height of more than one hundred feet. F. Marcellus had only a few instants to live, when the Saint, to whom he had a great devotion, appeared to him, shining with glory, told him to make a vow to go to Japan where martyrdom awaited him, and cured him suddenly. At the same time, he assured him that all those who, during nine days, from the 4th to the 12th of March, anniversary of his canonization, invoked his aid, went to Confession and Communion during the Novena, would infallibly feel the effects of his protection by obtaining from God anything they would ask conducive to their good and His greater glory. Mastrilli set out soon afterwards, and passing at Rome and Madrid related to Pope Urbain VIII, to the King of Spain, Philip IV and to all his court this great miracle, the news of which had already been spread everywhere. Hardly had he arrived in Japan when he was arrested and condemned to the torture of the *fosse*, that is to say, he was lowered head downwards into a pit, and remained thus four days; he was afterwards beheaded.

The Novena has since been made with such wonderful results that it has been called the Novena of Grace.

The following prayer is the one which Father Mastrilli recited, and it may therefore be considered as the proper one for the Novena:

"Saint most amiable and full of charity, I adore res-

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pectfully with you the Divine Majesty; and because I rejoice singularly at the thought of the special gifts of grace which God gave you during life and of those of glory which He bestowed on you after death, I thank Him fervently for them, and I beseech you with all my heart to obtain for me the all-important grace of living and dying holily. I beg of you to obtain also for me (*mention a special request*); and if what I ask is not according to the glory of God and the greater good of my soul, obtain for me whatever is most conformable to both.

To this prayer may be added:

1st. The collect of St. Francis Xavier:

O God, who, by the preaching and miracles of Blessed Francis, didst bring into Thy church the people of the Indies, mercifully grant that we may imitate his virtues, whose glorious merits we venerate; through Christ our Lord. Amen.

2nd. Three *Our Fathers* and three *Hail Marys* in memory of the Saint's great devotion for the Most Blessed Trinity.

3rd. Ten *Glorys* in thanksgiving for the benefits which God bestowed upon the Saint during the ten years of his apostleship.

"It would be all but impossible," wrote a pious author in 1701, "to relate at length all the graces which have been obtainned during this Novena wherever it is in vogue.... It has been shown by experience that there is no spiritual nor temporal necessity wherein prompt assistance may not and ought not to be expected when we have recourse to this great Saint (St. Francis Xavier), especially if it be through the Novena of Grace."

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THANKSGIVINGS.

For favors received from the Sacred Heart, published in fulfilment of promises made.

ALEXANDRIA.—Two Associates for a good situation obtained. A Promoter for the return to penance of a relative after many years' neglect. Five other Associates for spiritual and temporal favors received. A Promoter for a conversion to the faith. Three Promoters, for two spiritual and two temporal favors received after continued prayers to the Most Sacred Heart of Jesus.

ANTIGONISH.—For two very great favors through prayers to the Sacred Heart.

BATHURST, N.B.—For favors, both spiritual and temporal, received through the intercession of the Blessed Virgin, St. Joseph and St. Anthony.

BELLE RIVER, Ont.—For ten temporal favors received by four persons after novenas. For a spiritual favor obtained.

BERLIN.—For a temporal favor obtained after making a novena to the Sacred Heart of Jesus. For a temporal favor received after making a novena to the Blessed Virgin. For a special favor received through the intercession of the Sacred Heart and St. Joseph, and making a novena for the poor Souls in Purgatory.

BRANTFORD.—For a request granted.

CAMPBELLFORD.—For restoration of health after a relapse of the Grippe, obtained after a promise to become a Member of the League.

CHATHAM, Ont.—For a very special favor, a noted change for the better in a person whose mind was diseased. For a situation obtained by a young girl. For three temporal favors of great importance. For several spiritual and temporal favors gained. For a special favor granted.

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CHARLOTTETOWN, P.E.I.—For a temporal favor received through the intercession of the Blessed Virgin and St. Joseph. For an increase of pupils.

CORNWALL.—For three temporal favors obtained. For a favor obtained through prayers to the Sacred Heart. For a temporal favor.

DUNDAS.—For a special favor obtained.

DETROIT, Mich.—For the cure of a child, obtained after making a novena in honor of the Infant Jesus.

EGANVILLE.—For a cure obtained of saltrheum, from which the person had suffered for thirteen years. For three temporal favors obtained. For a special favor. For a great temporal favor.

FARNHAM.—For a special favor to one in deep affliction.

FLOS.—For two temporal favors. For the speedy cure of an abscess on a child. For the recovery of a child who fell from a window of an outbuilding, a distance of sixteen feet, to a pavement of stone, resulting in a severe fracture of the scull; the doctors pronounced him past human aid; masses and a novena to the Sacred Heart were then offered. The accident happened last September, the child is now as well as can be desired.

GODERICH, Ont.—For temporal favors obtained by two persons through the Souls in Purgatory, by a promise to have two masses said for one favor, and four for the other.

GLENNEVIS.—For five great temporal favors. For reconciliation and peace in two families.

GRAFTON.—For many favors, both spiritual and temporal, obtained from the Sacred Heart of Jesus during the past year.

GUELPH, Ont.—For a spiritual favor received after making a novena to the Sacred Heart. For a temporal favor received through the intercession of the Blessed Virgin, after making a novena. For a great temporal favor obtained after a novena to the Blessed Virgin, St.

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Joseph and the Infant Jesus. For a spiritual favor obtained through the intercession of the Blessed Virgin and St. Joseph, and a novena for the Holy Souls. For three special favors obtained. For employment obtained through prayers to the Sacred Heart, and for two other favors granted.

HALIFAX, N.S.—For restoration of health after a novena to the Sacred Heart. For employment obtained for two members of a family through the prayers of the League. For a special favor received. For a spiritual and also for a great temporal favor obtained through the intercession of the Souls in Purgatory. For a favor received, the abstaining from drink, through the intercession of the Blessed Virgin and St. Joseph. For two temporal favors granted in answer to two petitions. A mother, for the recovery of a daughter from a serious illness. For a temporal favor granted. For the recovery of a dear friend from a very dangerous illness. For a person going to confession and communion after having been away for years. For a favor received through the prayers of the Holy League.

HAMILTON.—For three favors granted. For two temporal favors obtained, one in October and the other at Christmas; one of these favors could be hoped for through the intervention of heaven alone.

HASTINGS.—For two favors granted through the goodness of the Sacred Hearts of Jesus and Mary.

INGERSOLL.—For a temporal favor received. For the perfect recovery of a person from a dangerous illness some months ago, also for a special temporal favor. For a spiritual favor granted through the prayers of the League. For a spiritual favor received through the intercession of the Canadian Martyrs. For the cure of a sick person, and several special favors obtained through the intercession of the Blessed Virgin and prayer offered in honor of St. Anthony.

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KINGSTON.—For five great temporal favors; one was received on the first Friday of December after saying three Hail Marys in honor of the Sacred Heart. For three spiritual favors. For two favors obtained. For a person's having received the Sacraments after being recommended to the prayers of the League. For many favors both spiritual and temporal.

KINKORA, P.E.I.—For a favor received through the intercession of the Blessed Virgin and St. Joseph after making two novenas.

LEVIS.—For news from an absent mother who had not been heard from for sixteen years; the favor was granted just as a novena was finished.

LONDON, Ont.—For a cure obtained through the intercession of St. Benedict, after having worn his medal and having made a novena in his honor. For the conversion of a brother who had neglected his religious duties for more than thirty years. For a favor received during the Forty Hours devotion. For the recovery of a brother from severe injuries. For a favor received by making a novena for the Holy Souls; also for a temporal favor received from the Sacred Heart.

LYON MOUNTAIN, N.Y.—For two favors received.

MARYSVILLE, Ont.—For two special favors obtained through the intercession of the Blessed Virgin. For health restored.

MONCTON, N.B.—For a cure obtained in a great number of cases after application of the Sacred Heart badge. For a young man given to drink, cured of his vice through the prayers offered to the Sacred Heart. For the cure of a person who was ill. For a favor received through the intercession of St. Joseph. For two temporal favors received through the Sacred Heart and the Blessed Mother. For two temporal favors received.

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MONTREAL.—For a situation through a petition to the Sacred Heart and prayers to the Blessed Virgin, St. Joseph and the Souls in Purgatory. For two temporal favors received through the intercession of the Blessed Virgin and St. Anthony. For two special favors received through the intercession of St. Joseph and St. Anthony. For two special favors obtained. For a temporal favor obtained through the prayers of the League. For the cure of a very badly ulcerated tooth, which was immediately cured. For a favor granted the day after asking it. For favors received by two Members. For the cure of a headache. For two spiritual and six temporal favors received. For several temporal favors obtained through the bounty of the Sacred Heart and the intercession of St. Joseph, two masses having been said in his honor. For employment obtained for a dear friend. For a favor received after making a novena and going to Communion on Christmas Day. For improvement in health of a mother. For several favors obtained from the Sacred Heart through the intercession of the Blessed Virgin and St. Joseph.

OAKVILLE, Ont.—For the conversion of four families who had been recommended to the prayers of the League for two years. For a young man whose conversion was all but despaired of.

ORILLIA, Ont.—For one spiritual and two temporal favors received through the intercession of the Blessed Virgin and St. Ann.

OTTAWA.—For a special temporal favor. For employment obtained for a son. Two persons, for temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph. For the recovery of a father from a serious illness. For the cure of a dear friend suffering from a sore eye, after making a novena in honor of the Sacred Heart of Jesus. For three temporal favors obtained the month after they were asked, through the prayers of the

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League. For the recovery of a person of whom the doctors had no hope; the cure was speedy and perfect, and granted immediately after a novena in honor of the Canadian Martyrs. For two favors granted. For a temporal favor received. For the almost instantaneous recovery of a dear cousin from a serious illness, through the intercession of the Blessed Virgin and the Holy Souls in Purgatory, but in an especial manner through the intercession of Blessed Gerald Majella. For a very great spiritual and temporal favor obtained purely and solely through most earnest appeals to the Sacred Heart of Jesus—the suppliant assisting daily at Mass, making the Stations for the poor suffering Souls in Purgatory. For a cure obtained through the Canadian Martyrs. For a temporal favor received after a novena.

PENETANGUISHENE.—For a temporal benefit received.

PETERBOROUGH.—For the cure of a son's eyes after making a novena in honor of St. Ann.

PRESTON.—For many temporal favors received from the Sacred Heart; one being a father's recovery from a dangerous illness, after making a novena to the Blessed Virgin. For a spiritual favor and several temporal favors. For many favors received by a person through the intercession of the Blessed Virgin, St. Joseph and St. Anthony; a mass was also offered for the Souls in Purgatory.

QUEBEC.—For several very great spiritual and temporal favors obtained during the past two months through the intercession of the Souls in Purgatory, the Blessed Virgin and St. Joseph. For success in an undertaking.

RENFREW.—For a favor received in December through the intercession of the Blessed Virgin and St. Joseph; a novena was made in honor of the Sacred Heart. For spiritual and temporal favors received.

SARNIA, Ont.—For a temporal favor received.

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SEAFORTH.—For the reconciliation of an old couple who had been at variance for over a year. For two temporal favors received through the intercession of the Blessed Virgin and St. Joseph.

ST. AGATHE.—For a great temporal favor received.

ST. CATHARINES.—For the recent conversion of a Protestant, granted through the loving kindness of the Sacred Heart, owing to the prayers of the League.

ST. THOMAS.—For the recovery of two persons from serious illness. For one temporal favor granted. For four special temporal favors obtained.

TORONTO.—For the partial recovery of a brother and the securing of a suitable position. For having, on three separate occasions, secured work by praying to the Sacred Heart. For a situation obtained after ineffectual efforts for three months. Mass was offered for the Souls in Purgatory, and on the morrow the favor was granted. For two spiritual and temporal favors asked from the Sacred Heart through the intercession of the Blessed Virgin. For the recovery of a sick father. For the cure of a very bad sore throat, after many remedies made had failed, by the application of the Sacred Heart Badge. For the conversion of a brother. For improvement in health of a nun who was very near death, through a novena made for her to the Sacred Heart; it is now likely she will recover. For a temporal favor obtained, a situation for a husband who had been two years out of employment. For many favors received. For the removal of obstacles in the way of a vocation. For a special favor obtained. For the recovery of two treasures which had been lost. For the return of missing goods, through a petition to the Sacred Heart, the Blessed Virgin and St. Anthony. For a favor granted. For four great favors received through prayers to Jesus, Mary and St. Joseph, in honor of the Sacred Heart. For several favors received during the past year, one being

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the recovery of a child from a very severe illness through prayers to the Blessed Virgin, St. Ann, St. Joseph and St. Benedict. For the recovery of a child from a severe attack of fever which only lasted a couple of days, after invoking the Blessed Virgin and wearing the medal of St. Ann. For employment for a husband. For many temporal favors obtained. For a year's prosperity in business. For the recovery of a daughter from a dangerous illness.

WARKWORTH.—For success in a law suit. For many petitions granted through the intercession of the Blessed Virgin and St. Joseph.

WESTPORT, Ont.—For a temporal favor obtained by two Children of Mary.

WOOLER.—For a great many favors obtained. For the recovery from a serious illness.

URGENT REQUESTS for favors, both temporal and spiritual, have been received from Almonte, Barrie, Bedford Que., Belle River, Berlin, Boston, Mass., Buckingham, Burlington, Ont., Calgary, Chatham, Ont., Chicago, Ill., Dundas, Eganville, Galt, Inverhurbn, Kingston, Lindsay, Lower Bartibog, Metapedia, Midland, Moncton, Montreal, Norwood, Ont., Ottawa, Perth, Pockshaw, Port Colborne, Quebec, St. Catharines, St. John, N.B., St. Raphael's, St. Patrick's of Lotbinière, Seaforth, Smith's Falls, Toronto, Tyrone, Pa., Buckingham, Gloucester, Mass., Shelby, Ohio.

ADDITIONAL THANKSGIVINGS.

(Too late for Classification.)

ARNPRIOR.—For a temporal favor received in December. For two favors received in January. For a favor received.

BERLIN, ONT.—For the checking of a spreading disease in month of January.

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BRANTFORD.—For the restoration to health of two persons after making a novena, and having two masses offered in honor of the Sacred Heart. For employment obtained after making two novenas.

CHARLOTTETOWN.—For a very great temporal favor obtained on the Feast of the Purification of the Blessed Virgin.

DICKINSON'S LANDING.—For a temporal favor received.

EGANVILLE.—For a favor received after making a novena.

GLOUCESTER, MASS.—For employment obtained for a friend after making a novena to the Sacred Heart.

GRAFTON, ONT.—For several favors received.

HAMILTON —For a temporal favor received. For a special favor received.

HARBOUR AU BOUCHE.—For health restored after making a novena and asking the intercession of the Blessed Virgin and St. Joseph.

KEENE, ONT.—For a great favor received.

MONTREAL.—For two temporal favors received.

OWEN SOUND.—For two spiritual favors obtained through the intercession of the Blessed Virgin and St. Joseph. For a spiritual favor obtained through the intercession of St. Anthony. For two special favors through the intercession of the Blessed Virgin and St. Joseph. For one temporal favor through the intercession of St. Joseph.

PETERBOROUGH.—For a cure obtained after applying the Badge. For spiritual and temporal favors through the intercession of the Blessed Virgin and St. Joseph. For the conversion of a very dear friend on his death bed. For a temporal favor received.

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PORT COLBORNE.—For a special favor obtained after a novena to the Sacred Heart. For several favors granted For a special favor obtained. For a temporal favor received.

QUEBEC.—For the cure of a sister from a dangerous illness. For a temporal favor obtained through the intercession of Our Lady and the poor Souls. For the cure of a sore eye after applying the Badge. For the cure of a child from sickness through applying the Badge. For being saved from a very great danger after asking the protection of the Sacred Heart. For the conversion of a brother who led a very bad life. For obtaining a good permanent situation. For the cure of a severe head-ache after applying the badge.

SAND POINT.—For a favor received in November. For the recovery of a cousin from sickness.

SAULT STE. MARIE, ONT.—For two temporal favors obtained through the intercession of the Blessed Virgin.

SUDBURY, ONT.—For two favors granted.

TOTTENHAM, ONT.—For restoration to health of a daughter afflicted with a terrible disease of four years' standing, after a novena and a Mass offered. For four special favors. For the recovery from illness. For a favor. For a cure of a severe tooth-ache after applying the badge. For a favor received. For the recovery of a friend from a severe illness.

TORONTO.—For having obtained employment. For the conversion of two persons to the faith.

TRENTON.—For two temporal favors received.

TROUT CREEK, ONT.—For a great favor granted after a novena to the Sacred Heart.

WILLIAMSTOWN, ONT.—For a temporal favor received.

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INTENTIONS FOR MARCH.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—Th.—*Bl. Michael Carvalho, M.*, S.J. h†. Confidence in St. Joseph. 23,754 Thanksgivings.

2.—F.—THE FIVE WOUNDS. a†, d†, g†. Pray for souls in agony. 10,612 In affliction.

3.—S.—*St. Cunegunda*, Emp. Love of Purity. 12,270 Departed.

4.—S.—*St. Lucius, M.* a†, g†, r†. Pray for the Holy Father. 11,792 Special.

5.—M.—*Bl. Paul and Comp., MM.* Be gentle in words. 2,632 Communities.

6.—Tu.—*St. Colette, V.* Fidelity to duty. 12,867 First Communions.

7.—W.—*St. Thomas Aquinas, C.D.* Pray for Understanding. The Associates of the League.

8.—Th.—*St. John of God, C.* h†. Charity for the Sick. 6,463 Means.

9.—F.—THE MOST PRECIOUS BLOOD p†. Morning offering. 3,337 Clergy.

10.—S.—*The Forty Martyrs of Sebaste.* Be not overcome by trials. 27,202 Children.

11.—S.—*Sts. Eulogius and Lucretia, MM.* Meditate on the Passion. 16,035 Families.

12.—M.—*St. Gregory, P.D.* a†, g†. Love of truth. 13,055 Perseverance.

13.—Tu.—*St. Nicephorus, Bp.* Constancy in God's service. 7,782 Reconciliations.

14.—W.—*Bl. Leonard and Comp., MM.* Contempt for the world. 6,364 Spiritual.

15.—Th.—*St. Longinus, M.* h. Love of the Sacred Heart. 6,185 Temporal.

16.—F.—THE SEVEN SORROWS, *B. V. M.* m†. Horror of sin. 7,081 Conversions to faith.

17.—S.—ST. PATRICK, Bp. Pray for Ireland. 7,923 Youths.

18.—S.—PALM SUNDAY. Devotion to the Word. 3,007 Schools.

19.—M.—HOLY MONDAY. p†. The Spirit of Work. 5,978 Sick.

20.—Tu.—HOLY TUESDAY. Silence. 102 Missions.

21.—W.—HOLY WEDNESDAY. Retirement. 757 Works.

22.—Th.—MAUNDY THURSDAY. a†, g†, m†, s†. Devotion to the Holy Souls. 1,863 Parishes.

23.—F.—GOOD FRIDAY. Reparation. 10,406 Sinners.

24.—S.—HOLY SATURDAY. Spirit of faith. 7,836 Parents.

25.—S.—EASTER. a†, b†, g†, m†, s†. Joy with Christ arisen. 6,602 Religious.

26.—M.—*St. Castulus, M.* Begin a new life. 1,511 Novices.

27.—Tu.—*St. Alexander, M.* Be steadfast in hope. 2676 Superiors.

28.—W.—*St. Gontran, King.* Avoid rash judgments. 5,537 Vocations.

29.—Th.—*St. Eustasius, Ab.* h†. Reverence the Blessed Sacrament. The Promoters.

30.—F.—*St. Amedeus, Duke* Trust God's mercy. 19,856 Various.

31.—S.—*St. Daniel, Merch.* Devotion to the Angels. The Directors.

†=*Plenary Indulg.*: *a*=1*st Degree*; *b*=2*d Degree*; *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m*=*Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. APRIL, 1894. No. 4.

GENERAL INTENTION FOR APRIL.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

GROWTH IN THE KNOWLEDGE AND LOVE OF JESUS CHRIST.

God is the all powerful Master: hence without any mediatorship He could, had He so minded, have bestowed on mankind His gifts of grace and even those of glory. But to honor more highly our nature, and the better to show forth His own measureless bounty, He willed that these inestimable gifts in the supernatural order should be transmitted to us, with the irresistible attraction of a love and condescension all divine, through our Lord Jesus Christ, His only begotten Son, an ever amiable Mediator who, for this very reason, became the Son of man.

So that, in the present economy of God, the Incarnation is the basis and keystone of the whole supernatural edifice, and now and for evermore the extrinsic glory of God, which outside of God Himself is the most excellent

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of all good, is admirably safeguarded, and the lesions this extrinsic glory of God suffers from the sins of men are abundantly compensated for.

Through the Sacred Humanity of our Lord our nature has been exalted and, as it were, *deified*. In this are to participate those at least of the children of men who will not stubbornly have repelled until the end the happiness of becoming in Jesus Christ and through Jesus Christ the children of God, heirs of His Kingdom and co-partners of His eternal glory.

In this consist the great and *glad tidings*, the *Gospel*, excellent beyond all other gospels, which from the night the Angels announced it to the shepherds on the hillside at Bethlehem, the Church on earth, in unison with the Church in Heaven, has never ceased to proclaim to mankind. Thenceforth, to know Jesus Christ has become the science of sciences: knowledge the most sublime and the most accessible of all knowledge: the only knowledge, in all truth, which is necessary and indispensable for rational man. And, on the other hand, the love of Jesus Christ is the fulfilment of all the moral law and the perfection of all virtues, be they human or divine, for in Him and through Him alone may we ever hope to love God perfectly and our neighbor as ourselves.

And yet, O unfathomable depth of the waywardness and folly of the children of Adam! how few, from Christ's first advent down to the day in which we live, though all are invited by Divine Mercy to share in thi sublime glory and in this superabundance of joys everlasting, have wished to understand or have really understood this blessing! How numerous, on the contrary, are they not who to-day, after nineteen centuries, throu gh their own fault, do not know and are consequently unable to love Jesus Christ really and truly!

Wherefore the all-merciful Redeemer, bent as it were

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on triumphing by main force—as much at least as is compatible with the exercise of free will—over the senseless dread and the cruel ingratitude which bar His ingress into so many souls, foretold centuries ago, through His Beloved Disciple, in behalf of our own age, a last and supreme effort of love.

What else could He have had in mind than the revelation of the Sacred Heart, destined anew, as the Sovereign Pontiffs have declared, to rescue the world from perdition? Already our God, who in His Divine Nature dwells in light inaccessible, in becoming Jesus, came down from the highest heavens, lowering Himself to the level of our misery. "But when I say '*the Heart of Jesus*,' I see my Saviour, if it were possible, still nearer to me; I see in Him that link (His Heart) whereby He wishes to be united to me and invites me to unite myself to Him."*

So that now-a-days, to lead souls to the knowledge and love of our Lord Jesus Christ, the quickest and most effectual means is to place before them, quite as our Lord Himself has set us the example, His Sacred Heart. "Behold," He said, "the Heart which has so loved men!" If Jesus Christ is the key to all else, surely the key to that adorable Person, a vast and divine world in Himself, is the Sacred Heart.

The immediate effect of this providential devotion will certainly be, with the assistance of divine grace and our own whole-souled correspondence with it, the growth of all souls individually, and collectively that of all nations in the knowledge and love of Jesus Christ, the first and essential condition of all other progress.

But especially as this growth is developed, each one of us will be clothed in the resemblance to Jesus Christ, which needs must constitute the individual perfection of

* Father Ramière, *Le Cœur de Jésus et la Divinisation du Chrétien*, p. 112.

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souls. So we shall contribute to hasten the coming of the "Social Reign of Jesus Christ," the only salvation possible for the nations of the earth.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins and for all requests presented through the Apostleship of Prayer. I offer them in particular to obtain that growth in the knowledge and love of Jesus Christ so necessary for my eternal happiness and the true welfare of nations.—Amen.

TREASURY, APRIL, 1894.

Received from the Canadian Centres.

Acts of charity,....	79,519	Pious reading,.....	48,973
Acts of mortification.	131,549	Masses celebrated,..	1,064
Beads,.....	273,500	Masses heard, ...	65,521
Stations of the Cross,	59,703	Works of zeal,.....	381,281
Holy Communions,..	77,856	Various good works,.	591,866
Spiritual Communions,.....	297,733	Prayers,.....	941,051
Examinations of conscience,.....	149,042	Sufferings or afflictions,.....	37,746
Hours of silence,....	269,315	Self-conquests.....	122,955
Charitable conversations,.....	197,743	Visits to Blessed Sacrament, ...	245,867
Hours of labor,....	1,106,723		
Holy hours.....	42,717	Total....	5,121,724

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IS LIFE WORTH LIVING?

BY EMMA C. STREET.

"SIGHO! I wonder if life *is* worth living," sighed Alice Reid, laying down her book and walking to the window. "So far as I can learn, it's nothing but a series of disappointments and mi ortunes for most people. I think it would have been a good thing for n. y if they had never been born."

These sage reflections of this girl of nineteen were the results of a course of reading of those modern authors who think it a sign of high culture to discover nothing but hopelessness in the world and mankind. The prophets of a new philosophy, the last outcome of which is despair, and whose evangel is heralded abroad in paper-bound volumes at thirty cents per copy. Prophets must live.

The scene that Alice gazed upon through the window was a busy one. Her home fronted upon one of Montreal's business streets, up and down which a stream of humanity poured all day and far into the night.

On that particular day the city was wrapped in a man tle of snow, for though it was late in March the winter had not yet departed, and the keen winds that swept the streets made people very willing to retain their com fortable furs.

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While she was still looking out with discontented eyes, her glance fell upon two Sisters of Charity who were passing upon the opposite side, and she began to speculate upon the amount of happiness that they might find it possible to derive from their mode of life, so far as the mode was known to her; for though a Catholic, Alice Reid knew very little about convents or their inmates, having been educated in a purely secular school, where her religion, if not attacked, was by no means held in honor.

Tiring at last of her occupation, and feeling utterly dissatisfied with herself and everything else, she went downstairs and informed her mother that she was going out for a walk. Mrs. Reid glanced up from the contemplation of a fashion-plate to answer "very well," and then resumed her study without making any inquiries as to her daughter's reason for going out.

Mrs. Reid was a good woman, in the world's acceptation of the term. She went to church regularly, gave liberally to charities, and had seen to it that Alice went to catechism in her youth and made her First Communion at the proper time; but apart from these things she had done little in a spiritual sense. The spirit of piety and Catholicity that a child should drink in from its earliest years was wanting in the household of the Reids. Mr. Reid had to attend to his business and Mrs. Reid to her social duties, so that somehow it happened they never had time for the cultivation of that Catholic spirit that is so tangible, though indefinable, in some families. They neglected no precept of the Church, and were all regular if not frequent communicants, yet all three lacked that fine instinct that places religion at the root of every action and warns the possessor of the approach of anything inimical to it.

The fresh air and bustling life out of doors soon

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restored Alice to a happier frame of mind, and she was on her way home again, feeling in much better spirits, when, as she was passing one of Montreal's charitable institutions, she stepped upon a treacherous piece of ice, and fell, striking her head with some violence against a hydrant near by.

The blow was so severe that she lost consciousness, and when she came to herself again she was lying on a bed in a small room with a couple of dark-robed women leaning over her, whom she at once recognized as nuns.

"Where am I?" she asked faintly, making a motion to rise, but falling back with a sharp exclamation as a violent pain shot through her shoulder.

One of the Sisters told her the name of the institution, and then asked for her address, in order to notify her friends of the accident that had befallen her. While she was speaking, the doctor for whom the nuns had sent arrived, and after a brief examination he told them that the girl's shoulder was dislocated, and that she had better remain where she was until the injury had been attended to. The process of setting the shoulder was a painful one, but it was safely over, and Alice comfortably placed in bed by the time her mother arrived, much agitated and filled with alarm.

Mrs. Reid was inclined to insist upon her daughter's removal to their own home, and was only deterred from enforcing her will by the doctor's warning. At last she compromised matters by agreeing to remain in the convent herself all night, and the nuns had another bed put up in the room for her. Several times during the night, Alice woke up, and each time she did so she gazed around her with curious eyes. The plain, white-washed walls, the solitary crucifix, the boarded floor with its strip of home-made carpet, were all novelties to her, and despite the pain of her shoulder she found time

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to wonder how anyone could support life in the midst of such unbeautiful surroundings.

The next day she was in a slight fever, and Mrs. Reid was obliged to leave her where she was and content herself with coming several times to see her, for the convent was only about ten minutes' walk from her home.

The kind Sisters did not leave Alice much alone, for they thought she would be lonely, and as one after the other came in and stayed with her for a few minutes, it became evident to her that they were a very cheerful looking body of people.

"I don't know how they can look so happy," she mused, calling mistily her own sentiments of the previous day, and contrasting her luxurious home with the austere bareness of the convent walls. "It's very odd."

Late in the afternoon, a nun whom she had not seen before came in and sat down beside her. She was stout and rosy-cheeked, and looked as though she had been laughing all her life, so pleasant was her expression.

"Well, my dear," she said cheerfully, "how do you feel now?"

"Much better, Sister, thank you," answered Alice, with a smile that was a reflection of the Sister's.

"And anxious to be at home, I suppose?" queried Sister Agatha, beginning to knit busily upon a coarse woollen sock she carried.

"Oh no, not at all," said Alice hastily. "You have all been so kind to me that I've almost enjoyed being ill."

"What a pretty speech!" laughed the Sister. "I am glad I came in time to hear it."

"I don't think I saw you before, did I, Sister?"

"No, my dear. I have been out begging all day."

"What a very disagreeable thing to be obliged to do!"

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ejaculated the patient, coloring up with confusion the moment the words escaped her.

Sister Agatha's smile became a laugh as she answered: "Not at all. I have been begging for nearly twenty years now, and I like it."

"I am sure *I* never should," rejoined Alice emphatically."

"Because it may not be your vocation, child. God gives each of us the talent for the work He intended us for."

Though the nun spoke with a smile, there was a note of earnestness in her voice that told Alice she was not jesting.

"Do you think God intended everyone for some special work?" asked the girl. She had often heard this truth expounded before, but somehow it had never been placed in such a practical light.

"I am sure of it," said Sister Agatha decidedly. "What a world of confusion this would be if everyone had a talent for the same work and no talent for anything else. Yes, my dear child, God sent each of us into the world to perform certain work, and upon our performance of it depends our happiness in this life and in the next."

This was looking at one of life's problems from a different point of view to that taken by any of Alice's favorite authors, and she ruminated on it in silence for a few moments. Then she said: "And do you never grow tired of your work, Sister, and ask yourself if it is not all useless after all?"

Sister Agatha looked at the girl in open-eyed astonishment. "Grow tired of the work the good God has deigned to call me to and consider it useless!" she repeated. "Why, my dear child, you must be dreaming! No Christian should feel like that."

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"Then I am afraid I am not a Christian," said Alice, moved in spite of herself to pursue the question that was bothering her. "I was asking myself only yesterday, was life worth living. I felt so tired of it all."

Sister Agatha looked meditatively at her for a moment, and then resumed her knitting with a grave face. It was evident the girl was in earnest, and she was a little puzzled how to act with her. At last she said: "You are very young to have such melancholy ideas. What put them into your head?"

"I hardly know," answered Alice honestly. "But I have read a great deal about life's problems; and of course I can see that there is a great deal of misery and ingratitude and injustice in the world, though I am young."

"Ah," said the nun, smiling and shaking her head. "You first put on yellow glasses and then say that the world is yellow. I see, I see."

"What do you mean, Sister?" Alice colored a little as she spoke, for she thought she was being laughed at.

"Only this, child: you have read a lot of trashy, unwholesome books filled with false principles, and then tried to measure life according to those principles."

"But is there not much unhappiness and deceitfulness in the world?" asked Alice with slight petulance. It hurt her vanity to discover that she was not quite the philosopher she had thought she was.

"Yes, my dear; a great deal of both," answered Sister Agatha earnestly. "But there is also much unselfishness, much generosity, much nobility and self-sacrifice as well. Why dwell upon the dark side of human nature alone?"

"I didn't think those virtues were to be met with nowadays," confessed the girl.

"They are indeed, then, and in the most unexpected places," the nun assured her,—"often, it is true, mixed with the alloy of small faults, for our poor nature is a

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fallen one. I have known women who have sacrificed their lives to the maintenance of aged parents, or the education of younger brothers and sisters, and yet who were often irritable, or spoke unkindly of their neighbors —not scandalously, but unkindly, you understand—or took offence at little things, or were guilty of other minor faults; yet would you not say they were good and admirable in spite of those imperfections?"

"I think I should, Sister."

"Of course you would; but your gloomy writers would not. They would pick out the faults and expatiate upon them in withering terms, but they would have nothing to say about the daily sacrifice such a soul was making, —unless, indeed, it were to point a sarcasm."

"I am afraid you are right, Sister," said Alice slowly. The nun's words had given her the clue to what she had often felt to be unfair dealing upon the part of her much admired authors, though she had been unable to put it into coherent form for herself.

"If you could see the lives of the poor," continued Sister Agatha earnestly, "you would never again indulge such melancholy fancies. With everything to imbitter life, they never ask is life worth living, because, my child, they understand that God has designed their trials for an excellent end, and they are content to do His will. Besides this, they are obliged to work hard, and so have little time for vague philosophies that would rob them of the source of all contentment,—trust in God."

"That means that I have been making a bad use of my leisure, does it not, Sister?" asked Alice good-humoredly, her momentary pique having passed away.

"I am afraid so," said the nun gently. "Do not again read any book that would rob you of your faith in God and His overruling Providence."

"I hardly think they are so bad as that, Sister," said the girl hastily. "That is a serious accusation."

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"Very serious and very grave, but, unfortunately, very just also. Let me show you how. It is of faith that God sent us into the world for a purpose, and that He so ordered our lives as to give us the best facilities for accomplishing that purpose. Therefore it follows that life has a meaning, and a solemn one, for every individual that attains the use of reason. What do our latter-day philosophers teach but the contrary of all this! They insinuate, if they don't say boldly, that we are here by accident, and with nothing to do but derive as much cynical enjoyment from life as our capabilities allow. That it is hopeless to employ our talents or our energies in any effort to benefit our fellows, because we will meet with nothing in return but deceit and ingratitude; and that the best thing we can do is to sit down and allow ourselves to drift into the grave with as little personal trouble as possible, because life, with all its apparent possibilities, is really not worth living when we examine into it. Where, in this philosophy, is there room for God and His Providence "

Alice did not answer. She felt like one who had been suddenly awakened from sleep-walking on the brink of a steep declivity and she was overwhelmed with dismay.

"I fear I have shocked you, my dear," continued the nun gently. "But in these matters we must be honest with ourselves if we do not wish to be dangerously deceived. We read those books that flatter our vanity; then we begin to think ourselves more profound than our commonplace neighbors who accept life and its problems in a spirit of faith and do their duty cheerfully. We begin to feel a good-natured contempt for them and an inordinate esteem for what we call our own penetration; and then, before we realize it, we find every pursuit unsatisfactory, and life a burden. The way down hill is very swift, my child."

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"You are right, Sister," said Alice in a low tone. Her face had grown very grave, and whatever wound her vanity had received at her companion's plain-speaking was unheeded in the midst of the new train of ideas it had awakened.

Sister Agatha was wise enough to perceive she had said enough for the present, and that the girl would be better left to her own reflections for a while; so she rose, and said with a return to her usual cheerful manner: "Now I must leave you for a time; but I shall come again later on. Good-bye for the present, my dear" She patted Alice softly on the cheek and went away, and the girl sank into a reverie that lasted until the red glow of sunset had given place to the deep blue sky and glimmering stars of night.

It was almost a week before Alice was fit to be removed to her own home, and during that time she had several serious talks with Sister Agatha and the chaplain of the convent, the results of which became apparent when she had regained her health. She who had been idle and discontented became busy and cheerful. Every morning saw her at mass, and few days passed without finding her exerting herself for the relief of suffering humanity in one way or another. In a word, she began to live as those do who feel that this life is a short preparation for eternity, and that it behooves them to waste no time.

All this did not come about without much effort and many fits of discouragement. To put off a half-formed character and acquire a totally different one is not an easy task; but her meditations upon the truths she had learned during her enforced stay in the convent were the means that gradually raised her above her former self, and she had the reward of seeing that her quiet perseverance made an impression upon her parents, and that almost unconsciously they became more fervent in their spiritual life as the years glided by.

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IN LUCE TUA.

By FRANCIS W. GREY.

HEN we have passed
Beyond the shadow and beyond the strife,
When all the toils and griefs of this our life
Have ceased at last:

Say, shall we look
Backward along the path He bade us tread,
And see more clearly, since 'twas He who led
The way we took?

Shall we then know
That all He did was best—not understood,
Not fully grasped till now—but only good?
Ah! surely so!

That all was right,
The crosses, disappointments, doubts and fears,
The hopes deferred, the loneliness and tears
Seen in His light?

Surely, so seen
In that immortal Radiance, all our way
Shall then be straight and plain; and we shall say
That He hath been

Our Guide and Friend;
Amid the gloom and darkness, He was Light
Comfort in sorrow, in our weakness, Might,
On to the end:

Lord, we shall see
Light in Thy Light, when earthly night is past;
Light perfect and immutable, at last,
Dear Lord, in Thee.

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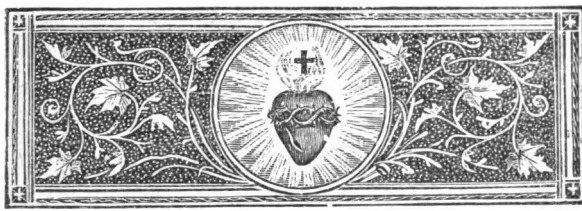

A SIMPLE STORY.

(From the Irish Messenger)

BY MONICA.

"MOTHER! Catherine has got the prize. Father Bernard gave it to her himself, and he said he was so glad she had gained it, because he knew it had been hard work for her to persevere in being punctual. It is such a lovely picture, with a real oak frame, and mount, and border of gold round the inside!"

Little Agnes was quite breathless. The mother smiled as her eldest daughter, a girl of fourteen years of age, entered the cottage, carrying in her hand a somewhat heavy parcel. There was mutual love and sympathy in the glance that was exchanged between them as the girl sat down and rested the end of it on her mother's ironing board. The boys had just come home from school, and busy fingers soon untied the knots, and opened the parcel. Before many minutes, a good strong nail was securely hammered into the wall over the fire-place, and the picture, to which a pretty red cord was attached, was hanging in its appointed place in the kitchen. This was a large, comfortable room where the family generally lived. The mother suggested that it would look handsome in the best parlor, and would be less likely to get soiled, but Catherine objected to this, saying the priest

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told her to hang it up in their general living room, so that mother could look at it while she was at work. A slight flush came into the poor woman's pale thin face, as she said softly, half to herself: "Dear Father Bernard, he never forgets me."

I am sure all my readers recognize the picture without a very minute description: it is the Picture of the Sacred Heart with the Twelve Promises of our Lord radiating from it. No house should ever be without this picture, if people realized the blessing it is. Catherine and her mother were both very busy that afternoon; clothes had to be mangled, and ironed, and folded, and then sorted, so work went on briskly and silently.

Mrs. Anne Warren was a washerwoman, as my readers have found out by this time. She had a large family, and had for years overtaxed her constitution, which was never a strong one. Her strength had gradually failed her, till consumption had laid its fatal hand on her. Her husband spent the greater part of his earnings and his evenings at the public-house. He was not a confirmed drunkard, but was going down the ladder rung by rung till his poor wife, who recalled the early happy years of their married life, trembled with a great fear which always lay low down in the depth of her own heart. She was a brave woman, and no ear save that of "the Master" had heard her suppliant, heart-broken cry. To Him, and to the Mother of God, she poured out her hidden grief. She never despaired, she waited, and she hoped, and *she prayed.*

Catherine had put the kettle on the fire to boil, and was settling the tea things, while her mother finished up a few last things, when the silence was broken rather abruptly by Mrs. Warren exclaiming: "It is a lovely picture!"

"Mother! you should have heard what Father Bernard told us about it to-day. He spoke to the first class after the children had gone out."

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"Tell me, child!"

"Well, mother, he said how all those beautiful promises came direct out of the Sacred Heart of Jesus, just like so many rays of light, not like one general illumination, like sunshine—but *each Promise has its own special separate ray of light*, which penetrates into every heart, and brings graces to each soul. He took the First Promise, for he said 'it was like the opening of the door, and throwing it wide open.' He said that Jesus Himself is the Door, and we keep the key, and this key will open the Door at any time. The key is our will."

"Tell me '*the Promise*,' my child!" the mother said.

"'*I will give them all the graces necessary in their state of life*,'" repeated Catherine.

The tired woman paused in her ironing, and looked at her daughter with a questioning glance.

"I can't rightly tell you, Mother, all the Father said, but it was something like this: 'You know our Catechism says that we must serve God in this life, and then we shall be happy with Him for ever in Heaven. Well, it is by the graces that God gives us that we are able to do this—and you see, in this *First Promise*, He says that He will give to each of us just the graces that we need for the work that He gives us to do. In every state and condition of life we are bound to meet with the trials and temptations that belong to it; no one can expect to be without them.' Father Bernard said also that it would not make us happy to have no trials, *for trials are the proof of God's love*. We should grow careless, and full of self-love, and we should forget that we were travelling on the road to Heaven, advancing step by step every day. Then, mother, he said, 'it was with each step that unforeseen difficulties arose, and then God gives us the graces we need to teach us how to meet them and conquer them.'"

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Mrs. Warren stopped in her work. There was a yearning expression in her face: "Did the priest say anything that would help *me*, Kitty dear?"

Catherine left the fire where she was waiting for the kettle to boil, and, coming close to her mother, she put her arms tenderly round her, and said: "Mother, it seemed just as if Father Bernard had you in his mind when he gave us what he called an illustration. He said: 'See that poor wearied woman, with her health broken, nerves weakened by perpetual strain and anxiety! That *Promise* comes to her like a ray of Divine love and light, penetrating the very depths of her being, and warming her with its comfort and joy—and she quietly lays her weary head down on the Bosom of her Redeemer. She says: "Yes! His Promise is sure. The waters may be deep, but they shall not overwhelm me. *I am not alone.* He will give me all the graces I need. With each trial a fresh grace will come to meet it. I do trust in Thy Sacred Loving Heart, my Jesus!" So, she rises up with renewed courage, for she knows that He is faithful Who has promised.'"

Father Bernard had known Anne Warren some years before she married her present husband. When she went to him to ask his blessing on their engagement, he had spoken to her very seriously. "I like James," he said; "he is a nice-spoken, steady fellow, and a good workman. I have every reason to think he will make a kind, affectionate husband; but there is one thing I am a little afraid of, and that is, his love for company. He reads the papers, and speaks well, and all this frequently leads him to the public-house. I believe it is more for the sake of the talk and companionship of neighbors than for the drink that he takes, but still the two things are more or less inseparable when the meetings take place at the public-house. I think now your influence might easily persuade

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him to become a member of the *Apostleship of Temperance in honor of the Sacred Heart*, and at our *Lending Library* he would find carefully chosen books—many standard books—which he would be greatly interested in, and which would tend to improve and raise his style of reading."

These and other remarks the good priest made that evening to Anne; but she did not see things in this light. She said it seemed hard to hinder him from such a harmless pleasure, and she did not think that young wives ought to be selfish. Men like their pipe and their glass of ale or spirits, and she was not the one to say it was wrong. Father Bernard pointed out to the girl he had known from childhood, how the tiny stream of trickling water may be easily stopped, but let it once swell and attain the strength of a river, its irresistible power cannot be controlled. It goes on increasing as it flows, until it sweeps everything before it into the mighty ocean.

"*Nothing*," he said, "*is more dangerous than the early beginnings at a public-house.*" He did not hesitate to say, that to thousands it had been the direct road to ruin, and even to those who never drank to excess, it emptied their pockets, and often filled their brain with nonsense, and with worse than that. Oh! how often had Anne recalled these prophetic words, and the earnest look of that holy man as he spoke to her.

However, she took her own way in the matter, though her conscience accused her sharply, when a few days after, James himself suggested that before he married he should join the Temperance League, saying he should have no need to go to "The Jolly Tar" now that he had a cozy home and a dear litte wife to come to of an evening after work. The priest had been speaking to him also about the occasions of sin and the safeguards

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But Anne thought she would do an unselfish thing, and also prove her confidence in her young husband, so she said: "No, don't do anything of the kind; go whenever you like and have a chat with your old friends."

James was fairly well educated for his class of life. After his marriage he used to drop in now and again to "The Jolly Tar." But it was not until some years after that a new workman from London came down to superintend some work that was being done at the Manor House. This man exercised from the first a strange influence over James' life—ever since they met at the public-house. He belonged to a secret society of Freemasons, and he called himself a Free-thinker. He talked well and plausibly. He lent James books, dangerous readings, that set forth unsound arguments, cleverly covered over with fine sounding language, appealing to a man's reason and common-sense. These books, like poison, did their work.

James lent himself to their fascination, and gradually absented himself from monthly confession. Things went on like this for a long time, and then the strange workman left the neighborhood. But he had sown seed that was to produce a terrible harvest.

Well! there is no need to tell you, dear readers, how the comfort of the old home was broken up gradually, and Anne scarcely knew how or wherefore. For a long time James carefully kept from her his new principles (as he called them), but as they grew and strengthened, they bore fruit which his wife could not shut her eyes to. James left off going to the sacraments with her, putting her off first with one excuse, and then with another, till at last the mask was thrown aside. Then he refused to go to Mass, saying he didn't believe in it.

Anne's grief was great and bitter. She remained gentle, tender and loving to him, and she prayed as only a wife

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can pray for the husband of her love and the father of her children.

It was about this time that the picture of the Sacred Heart, that we spoke of in the beginning of this story, was brought into the cottage, and under God's blessing it was to do a great work in more hearts than one under that roof.

. . . . . .

Two years and more had passed away; the poor washerwoman's health was fast giving way under mental strain and wearing disease. She continued to do a little work at her ironing-board; but Kitty, who was now a strong, active young woman, had the weight of the washing and mangling, and was a great help and comfort to her poor mother. At this time we took a look in at the clean, neat cottage. There was a change! The handsome eight-day clock, the gift of the Squire and his wife on their marriage, was gone, and one or two substantial pieces of furniture were no longer there. Though the kitchen was as bright and cheerful as ever, the best parlor was very bare. One by one articles of furniture and ornaments, had gone to pay the rent. But that was not the reason for the shade of anxiety, almost amounting to agony, which Anne Warren's face wore that day. Upstairs on the bed lay her husband between life and death. Only three days previously he was carried home on a shutter from the works. His poor wife's one consolation was that it was not caused by drink, for he was quite sober at the time of the accident. In the timber-yard, where he worked, some new planks had been stacked, and in climbing up to make choice of one for his work, the timber had slipped, and James fell. He had broken his leg under the knee, and that was not the worst, for the surgeon feared there was some internal injury from the fall.

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Twice had Father Bernard called, but James obstinately refused to see a priest. He told Anne not to worry him, but only to pray unceasingly for him, and to ask our Blessed Lady to plead for him at the throne of grace.

Again and again had Anne said those words with streaming eyes: "*Remember, O most gracious Virgin Mary, that never was it known that anyone who had recourse to thee was left unaided*"; and now as the answer to her prayers seemed so long in coming, there was a look almost of reproach in her eyes. She gave expression to this feeling to Father Bernard, one afternoon as he came in to inquire after the sick man. "Father, day and night," she said, "I implore our Lady to help me."

"Be patient, Anne," said her kind friend. "Our dear Lord loves James' soul more than you can. This sickness, and pain, and accident are His doing, and your opportunity for bringing this soul to the Sacred Heart of Jesus. He might have been cut off suddenly without time to repent. See how gracious God is to him and to you! *Every cry that you utter, every prayer you breathe, every ejaculation, every sigh is heard.* Our Blessed Lady will plead your cause with her Son; have recourse to her. Next Friday, the 2nd, is the Feast of the Purification. Picture to yourself that Feast as it is kept in the Church; that Communion of Saints, where our Blessed Lady is the Mother of Redeeming Love, as she calls all her children round her to adore her God and ours. Earth and heaven seem one—the song of the faithful Simeon ever ascending, and the echo descending like sweetest melody. Go to her in confidence—*she is the help of the afflicted*—and I promise you, you shall not be sent empty away."

It was Saturday afternoon, the day following the Feast of the Immaculate Conception.

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Mrs. Warren and her daughter had gone a short distance to carry home some clothes. James was lying on his bed upstairs, quiet and tolerably free from pain. Maggie, his youngest child, was left in charge. She was just turned six, and had always been her father's pet. She was learning her lesson for Sunday—the first four "Promises" of the Sacred Heart. She repeated them aloud, over and over again, in a low, monotonous voice, getting her lesson off by heart. James, as he lay on the bed, was listening to the child, without seeming to take in the meaning of the words: "*I will give them all the graces necessary in their state of life.*" "*I will establish peace in their families.*" "*I will comfort them in their afflictions.*" "*I will be their secure refuge during life, and above all in death.*" The little girl had to spell the long words, and then repeat them over and over again. James found himself mechanically saying them after little Maggie. There was silence for a minute, and then the child said enquiringly:

"Father?"

"Yes."

"Father, will you please tell me what *grace* means? Teacher did explain it to the class, but I can't remember what she said."

"O! don't bother me, child; wait till your mother comes in."

James spoke with irritation. Now, Maggie, being the youngest child, was always a bit spoilt by her father, and the hasty words brought the tears to her eyes, and a sob that would not be repressed. James could not stand this, so he said; "Bring the book to me." He read over the first "Promise," and, as he did so, a sharp pang pierced him. It was long since any Catholic book had been in his hands. His first impulse was to fling it to the other end of the room, but the little girl had crept on the bed,

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and was looking at him with her large, round, blue eyes, and a tear still on her chubby face. Again she asked her question:

"What is grace?"

"It means help," said her father.

"Who gives the help?"

"God gives it."

"Does He give it to people to make them good?" (remembering now what the teacher had said the previous Sunday.)

"Yes, I suppose so."

Little Maggie repeated her lesson to herself, but aloud: "*Grace* means *help* which God gives people to make them good. Father! if people are good when they die, will they go to heaven?"

If this question had been put to James by a grown-up person, he would have said; "I don't believe there is such a place as heaven"; but, with those clear blue eyes fixed on his face with perfect child-like confidence, he dared not say so to the little one. After a moment's hesitation he said:

"Yes, good people will go to heaven."

"Then, father, wicked people will go to hell?"

Again the unwilling response:

"Yes."

Just then the latch of the kitchen door was lifted, to James' infinite relief, and he said: "Run downstairs, Maggie; there's mother coming."

. . . . . .

It was night. James was full of aching pain, and restless from the enforced position of his leg on the heavy MacIntyre splint. Since the accident, his wife lay on the sofa at the other end of the room, so as to be within call if wanted. Try as he would, he could not get those words out of his head: "*Good people will go to heaven.*

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Wicked people will go to hell." Yes! it must be one or the other. Which? It was all very well for him to profess he did not believe in a God and in a hereafter, but in his inmost soul he knew that he lied to himself and to his God. A cry seemed forced from the depth of his being: "*Jesus, mercy! Mary, help!*" That word "*help*" brought before him Maggie's lesson, and the first "Promise" of the Sacred Heart of Jesus, which he had learnt that previous day for the first time, and which seemed burnt in letters of fire in his soul: "*I will give them all the graces necessary .....*" Surely this was the answer to his appeal for mercy and for help.

Then the devil whispered to him: "It is too late! You have weighed the question before, and you have made your choice. All your companions look up to you as a man of reason and common sense. They will ridicule you, and say you are false to your convictions. You speak well. Your arguments carry great personal influence with them. What will these men think? They will throw back your own words in your teeth. No! it is too late; you must die as you have lived!"

He fell into an uneasy sleep; there was a confused sense of the presence of hundreds of jeering, mocking faces around him, all taunting him, some even menacing him But through these hideous figures and forms he distinctly saw one: it was a child's face, with blue eyes suffused with tears, and as he gazed with a fascinated look, he saw the child had beautiful silvery wings, and it pointed high above the taunting, jeering multitude to a Cross erected on the height of Calvary, to a Blood-stained Heart. From the Sacred Heart, James saw a ray of pure light descending, and in the transparent brightness he read these words plainly: "*I will be their secure refuge.*"

One o'clock struck—then two. Just as the last sound had died away, in the solemn stillness he heard distinctly

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a low whisper. He listened, and heard words, and, as he listened, a cold sweat gathered all over him. Were they the words condemning the wicked man to hell for ever and ever?

"*Never was it known that anyone who implored thy help and sought thy intercession was left unaided..... I fly unto Thee..... O! Mary, Mother of God!.....*"

He could only catch words here and there. He felt sure it was his Angel Guardian, the one who had pointed to him the Vision of Calvary. The sick man made the Sign of the Cross. Oh! how many years it was since he had done so before! His white, trembling lips breathed the prayer: "*Mary, Mother of God, help me, a poor sinner.*" Yes! never was it known that any poor sinner ever claiming thy help, O! Virgin Mary! was left unaided.....

. . . . . .

It was Christmas Eve. The sun was just setting; the sky was lighted up with a glorious golden light, like a mantle of Divine love thrown over the earth. By the bedside of James Warren sat Father Bernard. He had been a constant visitor during the last fortnight. The sick man's hand was firmly grasped in that of his tried and faithful friend. A great calm and peace had come over James' soul. The penitent sinner had met his loving Redeemer!

"O! Father, indeed a load is taken from off my poor soul," he said. "Blessed Sacrament of Divine Compassion! Father, it was the Holy Mother, Immaculate Mary, who pleaded for me that terrible night. I shudder as I recall it. It seemed to my poor senses as if a thousand devils were ready to carry me away, and She stood and besought the God of mercy to spare me..... I did not realize that it was my wife's voice that I heard saying the '*Memorare;*' it seemed to me like an angel."

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A pause followed, and then James repeated the words of a hymn, half to himself, with the stillness of a great joy :—

"It is the Voice of Jesus that I hear,
His are the Hands stretched out to draw me near,
And His the Heart that can for all atone,
And bring me faultless there before His throne."

FOURTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"*I will be their secure refuge during life and above all in death.*"

BY JOHN J. BRANIN.

BLESSED refuge of Thy way-worn, weary child,
Whom life's fierce struggles ever do pursue
And all his narrow, thorny path bestrew
With wreck and ruin of their fury wild;
'Tis here in Thy meek Heart, nor e'er beguiled
By other hope I'll take my rest, to sue
Thy love for strength the combat to renew,
And walk untainted through a world defiled.

And e'en should death's dark mantle o'er me fall,
And hide me low beneath the crumbling mould,
Thou, Lord, hast heard Thy servant's feeble call,
And wilt not that his faithful heart lie cold,
While Thine with love beats warm. Though 'neath the pall,
Thy love shall compass me : ah ! bliss untold !

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AT BENEDICTION.

Over the grand old organ,
  In the hush of eve, I bend ;
And its soul and my soul, adoring,
  As one in its harmonies blend.

Not a chord that I wake from its spirit
  But echoes a cry from my own ;
For my heart, in its deep, deep worship,
  Is throbbing through every tone.

Jesu ! mine eyes, uplifted,
  The bliss of Thy Presence meet,
As I plead, with the voice of the organ,
  Here at Thy Sacred Feet.

Grander than words, from the music
  Holiest prayers can I weave,
While I wait for the Blessing precious
  In the hush of the Vesper eve.

Oh ! would that of all life's moments
  Thy Blessing, sweet Jesu, were part !
Would the answer to all our pleading
  Were the touch of Thy Sacred Heart !

What though their voice were feeble,
  And ofttimes discordant their tone ?
They would wake in Thy Presence only,
  For Thee, and for Thee alone.

M. E. HENRY.

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UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.
THE AULNEAU LETTERS.

1734-1745.

No. 21.

(*Translation.*)

FATHER NICHOLAS DE GONNOR TO FATHER———

REVEREND FATHER,———P.C.

Several reasons have induced me to write you this letter: First, to assure you that I have always borne for your reverence an esteem bordering on veneration, and that my respect and devotedness for you personally are beyond expression. I have more than once reproached myself with not having sooner given you some token of my sentiments in this respect, and for having deferred the accomplishing of this duty. I wish now to express my lasting gratitude for your kindness to me on many occasions, especially while I was an inmate of the seminary of Luçon, which you governed for so long a time with as much wisdom as success.

Another reason for writing you is to beg you to break

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as gently as possible to Father Aulneau's mother the news of the death of her dear son, who, we have learnt but lately, was massacred last May by a party of wandering Indians, called the Sioux of the Prairies, while he was journeying from his own to another mission, with the intention of going to confession and of seeking advice on troubles to which his extreme delicacy of conscience had given rise. He is universally regretted by both the members of the Societv and by seculars, for he was universally esteemed.

Last year, he preached during the Carnival at Quebec, to the great satisfaction of all, those who were not able to attend forming their judgment of him from the testimony of those who were present. The crowd who followed eagerly his sermons were outspoken in their praise. Shortly after, he underwent his fourth year examination in Theology with ease and all possible success. It was then that he was named to take charge of the most remote and consequently the hardest and the most utterly destitute of all human resources among the various missions of Canada, so much so that during the preceding years two or three persons had died there of hunger.

He felt a great repugnance for this post, as he would have to go there alone, unaccompanied by any other missionary, there being too few to spare two for each mission, while some posts even were left vacant; he generously overcame this reluctance through zeal and a love of obedience, much to the admiration of those who knew how painful the sacrifice was; those, on the contrary who were ignorant of it fancied that he was delighted at the idea of discovering new regions.

In fine, Reverend Father, he was a true Jesuit and a truly apostolic man. I can speak with more certainty on this point than another, for, as you know, he was my pupil. From his first landing in Canada we became

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intimate friends, so that we had nothing hidden from each other. I deeply deplore his loss both as a missionary and as a friend. Everyone in the Mission is in great affliction at his demise, but no one as much as myself. What consoles me is the conviction that if God has cut short his career it is the sooner to crown his apostolic virtues. He even, it would seem, revealed to him that he would soon receive the reward of his toil, for the Father wrote to me but a fortnight before his death in these terms: "Continue, my dear Father, to pray God for me and recommend me to the Blessed Virgin; I hope soon to finish my course, but dread lest I finish it badly."

He was surprised with twenty other Frenchmen, but it is not known how they were put to death. No premonitory sign of distrust on the part of the Indians was noticed, nor were the victims tortured, as they are wont to be when prisoners are taken in battle. It is conjectured that they were surprised while asleep, and received their death blow unawares. The heads of all were then severed from the bodies.

It is said, however, that from the position in which the Father's body was found he must have been on his knees when he was decapitated, and one of the party who found him took possession of his *calotte*, remarking that poor as he was he would not part with it for a thousand crowns. Though we entertain no doubts of his eternal happiness, we trust nevertheless that you will give him the benefit of the customary suffrages of the Society.

If you should yourself see the mother of the dear departed, or if you should write to her, I beg of you to make her understand the share I bear with her in this deep affliction, and that my own grief is too great to allow my offering her any consolation otherwise than by beseeching the God of all comfort to bestow on her the graces she stands in need of to bear the weight of so

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heavy a blow. Allow me, Reverend Father, to close here, for my distress overwhelms me.

I am, with the most profound respect,

Reverend Father,

Your most humble and most obedient servant,

DE GONNOR, Jesuit,

Missionary of the Hurons at N.-D. de Lorette.

Convey, I beg you, the assurance of my great respect to all the Reverend Fathers of the Seminary, and in particular to Father Bonin, Father Moreau and Father Pillex, as I am told they are with you, without forgetting Father Faure, if he be still there, as I am led to think. Kind regards also to the regents and other gentlemen of the house.

(N.B.—There is no date given, but the letter was evidently written in the summer of 1736.)

St. John, N.B,

ST. PETER'S CHURCH.

The Promoters chosen are doing excellent work. We have already entered over fourteen hundred names, all since Jan. 6th of the present year. On the First Friday of this month (February), at least four hundred received Communion in our church.

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AN APPEAL.

It is not in accordance with the traditions of the MESSENGER to publish appeals to the charity of the faithful, even when there is question of most meritorious and praiseworthy undertakings: but we think we are justified by circumstances in making, even without having been requested to do so, an exception to the rule in the present case.

The disaster which befell the zealous Ladies of the Congregation last summer, in the total destruction by fire of Villa Maria, their mother-house, was so overwhelming, and their resources are so utterly inadequate to repair, even partially, the great loss they sustained, that we gladly make place in the MESSENGER for the following appeal addressed to their former pupils, in the hope that in meeting the eye of others, perhaps even strangers, it may determine them to come to the assistance of the venerable institution :—

DEARLY BELOVED PUPILS OF THE CONGREGATION DE NOTRE DAME :—

When, in the inscrutable designs of Providence, our Mother House on Mount Royal was laid in ruins by the fire of June last, the marks of filial sympathy lavished upon us by the former pupils of our academies, boarding schools and day schools were truly a solace to our grief-stricken hearts. Now we return our warmest thanks, and we beg the Most Blessed Virgin, our Mother and the first Superior of our dear Congregation, to reward them a hundred-fold.

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Our Venerable Foundress Margaret Bourgeoys wished her daughters to earn their livelihood and continue the work of education without being a burden to anyone. This desire, so fully in touch with her spirit of disinterested charity, has been faithfully carried out, and that, too, at times when the embarrassments of poverty were wellnigh overpowering. Even now we would bear our cross in prayerful silence, were it possible thus to repair the disastrous consequences of the sad and mysterious visitation so well known to you all.

But our old Mother House on St. John Baptist street in the city of Montreal, which we have been forced to re-occupy, is no longer suitable for the necessary accommodation of the community—as it was thirty years ago when the sisterhood counted fewer than one-fourth of its present number of members. More air and room are indispensable for the recovery of our dear invalid Sisters, as well as for the comfort of our venerated seniors, who have grown hoary in the Sacred Cause of educating youth in virtue and knowledge. Moreover, our large and daily increasing Novitiate urgently demands a locality more conducive to health than the smoky confines of the city. Ah, we would be only too happy were our own resources adequate to meet these various requirements, but we are forced to admit the painful fact that they are not. As to borrowing money to supply our present necessities, it seems to us an impracticable plan—one which would necessarily involve our Mother House in almost endless pecuniary difficulties.

Pardon me, dear Pupils of the past, this obtrusion of our wants upon your notice. I would forbear making it, did I not feel that your hearts had already responded to our call. What a worthy testimony of your gratitude and zeal, if each one of you would, as far as lays in your power, solicit contributions in honor of the Divine Heart

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of the Infant Saviour, for the purpose of giving material aid to the *Mother* of your respective *Alma Maters*, that the losses she has sustained may not be prejudicial to the interests of the twenty-five thousand children Providence has entrusted to her care.

For your zeal in furthering a work so dear to the Heart of Jesus as the salvation and sanctification of youth, the Blessed Virgin, Saint Joseph, and millions of Guardian Angels will bless you, the Sisters of the Congregation de Notre Dame in their undying gratitude will pray for you, and on the great day of reckoning, the Master will bestow on you the "exceeding great reward."

Our design to open a building fund under the patronage of the Divine Infant Jesus and His Blessed Mother has received the approbation and kindly encouragement of His Grace the Archbishop of Montreal and of several other Ecclesiastical Dignitaries in Canada and in the United States.

The Zelatrix is requested to give to each donor a leaflet with name and offering inscribed thereon, and to forward a duplicate to the Treasurer of the Fund, Sister St. Mary of the Cross, Mother House, Congregation de Notre Dame, Montreal.

The offerings collected may be remitted either to the Superior General or to the Treasurer of the Fund.

Anticipating your generous co-operation, and offering you the expression of our sincere affection, I am, to each and all of you, Dear Pupils of former days, a devoted friend in the Heart of Mary Immaculate,

SISTER ST. JOHN THE BAPTIST,

Superior General, C.N.D.

Mother House, Montreal, December 15, 1893.

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THANKSGIVINGS.

For favors received from the Sacred Heart, published in fulfillment of promises made.

ALBION, N.Y.—For a special temporal favor received, after offering five Our Fathers and Hail Marys in honor of the Five Wounds of Our Lord, and asking the intercession of the Blessed Virgin, St. Joseph and St. Anthony of Padua.

ALMONTE.—A temporal favor received through the intercession of the Holy Family, after going to Holy Communion for the same intention.

AMHERSTBURG, ONT.—A Member, for being cured, after making a novena in honor of the Canadian Martyrs.

BARACHOIS OF MALBAIE.—For being cured of a severe toothache, after having made a novena in honor of the Sacred Heart of Jesus.

BARRIE.—For the deliverance of a husband from an evil habit, through the goodness of the Sacred Heart and the intercession of St. Anthony. For a request granted after making a novena. For the recovery of two children from sickness after applying the Sacred Heart Badge.

BATHURST, N.B.—For the cure of a sick child. For a very great favor received through the intercession of Our Lady of Perpetual Help and of St. Joseph. For an almost miraculous favor received through the intercession of the Mother of God and St. Joseph. For two special favors. For one spiritual and two temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph. For a situation granted, also for the cure of a sore side.

BATHURST VILLAGE.—For the recovery of a mother and children from sickness.

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BELLE RIVER.—For a young man's success in obtaining a situation. For two very great temporal favors. For a signal favor. For four temporal favors obtained. For three favors obtained after three novenas to the Sacred Hea rt of Jesus.

BERLIN.—For several favors received. Foı a great favor received after a novena in honor of the Sacred Heart. For a temporal favor obtained after a novena to St. Joseph. For a special favor obtained after having mass said for the poor Souls in Purgatory.

BRECHIN, ONT.—For three temporal favors received through the intercession of the Blessed Virgin and St. Joseph.

BRIGHTON, ONT.—For improvement in health, after a promise to have Mass offered in honor of the Sacred Heart. For the recovery of a friend through the intercession of the Souls in Purgatory. For a special favor.

BROOKLYN, N.Y.—For two favors granted.

BURLINGTON, VT.—For two reconciliations. For employment obtained. For the recovery of one person.

CHARLOTTETOWN, P.E.I.—For the cure of a pain in the chest and lungs, after making a novena in honor of the Sacred Heart, and by wearing the Badge on the place where the pain was.

CHICAGO.—For the conversion of a wife, a cure of a severe affliction, and for obtaining a position which was long prayed for.

CORNWALL.—For six temporal favors. For one spiritual favor. For the conversion of a person to the faith. For the cure of a child. For a situation obtained.

DETROIT, MICH.—For the speedy relief of a baby from croup, after applying the badge of the Sacred Heart when other remedies failed.

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DUNDAS.—For the restoration to health of a very dear friend after praying to the Sacred Heart.

FLOS.—For a temporal and spiritual favor.

GEORGETOWN.—For several temporal favors received.

GODERICH.—For the restoration to health of a sick person, on promising to have mass offered for the Souls in Purgatory.

GUELPH.—For a vocation, and for protection and guidance through life, and for many spiritual and temporal benefits. For recovery from serious illness. For a great temporal favor granted. For a temporal favor received, after a novena in honor of the Blessed Virgin, St. Joseph and St. Anthony. For two favors.

HALIFAX, N.S.—For the recovery of a wife from sickness, and a situation obtained. For passing a successful examination. For a spiritual and temporal favor received through the Sacred Heart. For a son who has been cured from drinking. For the conversion of a son who had contracted bad habits. For a great favor received by a person in serious difficulty; everything seemed to be against him, but after making a novena to the Sacred Heart of Jesus, everything changed, and he was able to surmount the difficulty.

HAMILTON.—For a temporal favor granted. For the bestowal of two special favors. For a temporal favor obtained by a dear mother. For a temporal favor granted through the Souls in Purgatory, and making the Stations for two months.

HASTINGS.—For a spiritual favor received, under the following circumstances: A family, whose father was a Protestant and whose mother was a lukewarm Catholic, had not attended Mass for years. About a month after the intention had been made for them they rented a pew in the church and began going to Mass.

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HESPELER, ONT.—For a great favor received, after offering up prayers to the Sacred Heart. For many favors received.

INGERSOLL.—For a cure. For two temporal favors granted. For a special favor obtained. For favors received through a novena to the Sacred Heart. For a temporal favor granted through the intercession of the Holy Souls. For a great special favor granted to a family.

KINGSTON.—For a temporal favor received, through the intercession of the Blessed Virgin and St. Joseph. For five great favors obtained. For favors received. For a cure obtained. For a favor received. For a special favor, after making a novena to the Sacred Heart. For a temporal favor.

LONDON, ONT.—For a successful operation, and for work obtained. For a temporal favor obtained through the intercession of the Blessed Virgin. For a temporal favor obtained through the intercession of the Holy Souls. For receiving news from a brother and for his conversion; he had not been heard of for three years. For recovery from a serious attack of *la grippe*. For relief obtained through the use of water blessed in honor of St. Ignatius.

MONCTON, N.B.—For a temporal favor obtained through the Sacred Heart of Jesus.

MONTREAL.—For a favor received. For the cure of a serious malady through the goodness of the Sacred Heart. For the recovery of a sick person. For the cure of a mother from toothache by applying the badge of the Sacred Heart and the relics of the Canadian Martyrs. For many favors received. For employment. For deliverance from two great troubles. For temperance. For two favors received. For a special favor. For two

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favors obtained. For a favor received. For benefits received. Health and prosperity for a family. For improvement in the health of an uncle. For a very great temporal favor obtained after a novena. For a temporal favor obtained. For the return of a son. For the success of an operation on the eyes. For a favor received. For means obtained in order to carry on business, after a promise was made to have masses said for the Souls in Purgatory. For success in a business transaction. For one very special favor. For a young man who made a spiritual retreat. For three temporal favors. For two mothers restored to health. For a vocation made known after making several novenas. For a special favor. For relief from mental trouble. For a situation obtained. For relief from pain. For one spiritual favor. For a brother's cure after making the devotion of the nine First Fridays. For a signal favor. For a special grace, through the prayers of the League.

NEWCASTLE, N.B.—For a favor received.

NEW HAMBURG.—For a great temporal favor granted two days after a novena in honor of the Sacred Heart was offered.

NIAGARA FALLS.—For four favors received.

ORILLIA.—For the recovery of health obtained through the intercession of the Canadian Martyrs. For a cure obtained by applying the relics of the Canadian Martyrs. For a good situation obtained, and for better health, through the Sacred Heart.

OTTAWA.—For a temporal favor received through the prayers of the League, and a promise to have a Mass offered for the Souls in Purgatory. For a recovery from sore eyes. For three temporal favors. For the cure of a dear friend's eyes, after making a novena in honor of the Sacred

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Heart. For favors received. For a cure of intemperate habits. For a good situation obtained by a nephew. For a good situation and home, obtained through the intercession of the Blessed Virgin and St. Joseph, and by offering a novena to the Holy Angels in October; before the end of the month the request was granted. For a very great temporal favor obtained after continued prayers to the Sacred Heart of Jesus and St. Ann, by which an expensive law-suit was averted, also for the cure of two persons very much addicted to drink, after prayers to the Sacred Heart of Jesus and a pilgrimage to St. Anne de Beaupré.

PENETANGUISHENE.—For the conversion of a brother who had neglected his duties for years, through the intercession of the Blessed Virgin and a petition to the Sacred Heart.

PORT HOOD.—For the partial recovery of a person from serious illness.

QUEBEC —For a great temporal favor obtained through a petition to the Souls in Purgatory, the Blessed Virgin and St. Joseph that they would appeal to the Sacred Heart. For a great favor received through the intercession of Blessed Gerard Majella. For a special temporal favor obtained through the intercession of Our Lady of Perpetual Help and Blessed Margaret Mary. For the finding of an article of great value to the owner through the intercession of St. Anthony. For obtaining employment and a much better position than expected. For many favors, both spiritual and temporal, obtained during the last year. For being helped during difficulties and through a great trial. For a cure from nervousness. For the recovery of three children from diphtheria through the Sacred Heart of Jesus and by the intercession of Blessed Brother Gerard Majella.

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ROCKWOOD.—For a special favor obtained through the Sacred Heart.

SEAFORTH.—For a favor obtained after special prayers said in honor of the Sacred Heart and the Blessed Virgin.

ST. CATHARINES.—For success in a temporal affair. For spiritual and temporal favors received after novenas. For many favors received, both spiritual and temporal. For restoration to health of a dear mother through Our Lord and His Blessed Mother.

ST. RAPHAEL'S.—For a spiritual and temporal favor received.

ST. THOMAS.—A Member, who has suffered many years from a painful malady, has made the nine First Fridays in hope of obtaining from the Sacred Heart what science failed to give; an extraordinary improvement is taking place, and she feels that an entire cure is to be accomplished. For a temporal favor.

SUDBURY.—For two temporal favors received through the loving Heart of Jesus.

TORONTO.—For the conversion of a son, through a mission in the Church of St. Paul; he had been estranged from the sacraments for many years. For a great temporal favor obtained. For two temporal favors. For the conversion of a soul that had gone astray. For the conversion of a husband from drink, in the month of January, through the intercession of the Blessed Virgin. For a request granted to a Member through the intercession of the Blessed Virgin and Holy St. Joseph.

WARKWORTH.—For two great spiritual favors obtained For many temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph.

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URGENT REQUESTS for favors both temporal and spiritual have been received from Almonte, Amherstburg, Antigonish, Barrie, Calgary, Chatham, Ont., Dundas, Hamilton, Kingston, Manotic Station, Ont., Midland, Montreal, Ottawa, Port Arthur, Quebec, Richmond, Smith's Falls, Toronto, Warkworth.

R. I. P.

Mr. John O'Dowd Murray died at Buckingham, Feb. 5; Mrs. Catherine Byrne died at Hamilton, Jan. 29; Margaret Loney, Annie May, Titus Kuhn and Annie McDougall of Cornwall; Mrs. James Patton, Miss Susie Cranley and Miss Alice Moore of Orillia; Mrs. Catherine Murphy died at Sherbrooke, P.Q., Dec. 16; Mrs. Henry McVeigh of Phelpston, Ont.; Miss Bridget Fitzgerald of Medonte, Ont.; Maggie Mulroney died Feb. 9, and Catherine Coleman died Feb. 23, both of Guelph; Miss Edith Smith died Feb. 14, Mrs. O'Donnell, Mrs. Bridges, Mrs. Freel, Mrs. Kavanagh, Mrs. McDonnell, all of Montreal; Mr. D. T. Flannery of Sudbury, who died at Beaumont, Cal., Feb. 6; Mrs. François Derouin of Quebec. Mrs. Archibald Macdonald died Jan. 9, Mary Campbell died Feb. 3, Mrs. Ogiste Charlebois died Feb. 14, Thos. O'Neill died Feb. 22, Mrs. James Vallee died Mar. 2, all of Alexandria.

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INTENTIONS FOR APRIL.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—S.—*St. Hugh, Bp.* at, gt, rt. Respect nocence. 7,354 Thanksgivings.

2.—M.—ANNUNCIATION B. V. M. ht, mt, rt, st. Devotion to our Lady. 7,926 In affliction.

3.—Tu—*St. Gabriel Archangel.* Devotion to the Angels. 6,918 Departed.

4.—W.—ST. JOSEPH, Spouse B. V. M. bt, gt, mt, pt, rt. The Spirit of Work. 6,241 Special.

5.—Th.—*St. Vincent Ferrer, C.* ht, pt. Zeal for Souls. 2,353 Communities.

6.—F.—*St. Benedict, Ab.* at, dt, gt. Devotion to the Blessed Sacrament. 6,424 First Communions.

7.—S.—*St. Cyril of Jerusalem, Bp. D.* Say the Daily Decade. The Members of the League.

8.—S.—*St. Eclesius, M.* Devotion to the Good Shepherd. 4,059 Means.

9.—M.—*St. John Damascene, C. D.* Sorrow for Sins. 4,792 Clergy.

10.—Tu.—*St. Isidore, Bp. D.* Spirit of Resignation. 20,666 Children.

11.—W.—*St. Leo the Great, Bp. D.* dt. Greatness of Soul. 8005 Families.

12.—Th.—*St. Zeno, Bp. M.* ht. Generosity. 6,875 Perseverance.

13.—F.—*St. Hermenegilde, M.* Love the Faith. 3,410 Reconciliations.

14.—S.—*St. Justin M.* Suffer for Christ's church. 7,491 Spiritual favors.

15.—S.—PATRONAGE OF ST. JOSEPH. bt, mt. Confide in St. Joseph. 6,006 Temporal favors.

16.—M.—*St. Benedict Jos. Labre.* Love for Vocation. 5,268 Conversions to faith.

17.—Tu.—*St. Anicetus, P. M.* Patience with Self. 9,941 Youths.

18.—W.—*Bl. Mary of the Incarnation.* Interest in Missions. 3,949 Schools.

19.—Th.—*St. Elphege, Bp.* ht. Devotion to the Holy See. 6,159 Sick.

20.—F.—*St. Agnes of Monte Pulciano, V.* Spirit of Kindliness. 123 Missions.

21.—S.—*St. Anselm, Bp. D.* Beg Perseverance. 1,579 Works, Guilds.

22.—S.—*Sts. Soter and Caius, M. M.* Detachment from the World. 1,568 Parishes.

23.—M.—*St. George, M.* Pray for England. 7,790 Sinners.

24.—Tu.—*St. Fidelis, M.* Spirit of Penance. 9,308 Parents.

25.—W.—ST. MARK, EVANG. Love of the Truth. 4,147 Religious.

26.—Th.—*Sts. Cletus and Marcellinus.* ht. Meekness. 1,540 Novices.

27.—F.—OUR LADY OF GOOD COUNSEL. Pray to Mary. 3,811 Superiors.

28.—S.—*St. Paul of the Cross, C.* Devotion to the Passion. 5,807 Vocations.

29.—S.—*St. Peter, M.* Morning Offering. The Directors and Promoters.

30.—M.—*St. Catherine of Sienna, V.* pt. Loyalty to the Pope. 11,766 Various.

†=Plenary Indulg.; a=1st Degree; b=2d Degree; g=Guard of Honor and *Roman Archconfraternity; h=Holy Hour; m=Bona Mors; Promoters; r=Rosary Sodality; s=Sodality B. V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. MAY, 1894. No. 5.

MESSENGER ITEMS.

The Month of Mary will be a fitting preparation for the great month of the Sacred Heart. Mary is as the vestibule of the Temple; and, with souls enriched with all the graces their Mother in heaven will have obtained for them during the month of May, the Members of the League will enter upon that other month, so dear to them all, that of the adorable Heart of our Lord. Its opening will be looked forward to with eagerness, as it will be the month of grace in this year of grace, the Jubilee year of the Apostleship.

As enquiries still reach us with regard to the Emblem the Promoters' Cross and the Badge or Scapular of the Sacred Heart, we once more remind Associates that neither the Emblem nor the Promoters' Cross can take the place of the Badge or Scapular. The Promoters Cross is a distinctive mark of office, and Promoters alone are entitled to it. The Emblem may be enriched with the Apostolic Indulgences by Local Directors, provided they hold their monthly meetings regularly. But the Badge

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or Scapular is what all must wear at the general monthly Communion to gain the Indulgence.

We cannot insist too strongly on the necessity of addressing, according to the directions given on the last page of the cover, all communications coming from English-speaking centres or their constituent members, save in the case of letters which are intended for either the French or English Canadian Central Director personally. Intention sheets and Thanksgivings form no exception to the rule. The latter should reach us, at *the latest*, on the 1st of every month preceding publication ; for instance : items for the June MESSENGER should be at hand on or before May 1st.

To guard against any oversight or delay, all are requested to devote a separate sheet to whatever relates to money matters. This precaution will ensure prompt attention to all orders, while items intended for publication will not be overlooked.

Some few Secretaries, through a misunderstanding, no doubt, instead of summing up on the printed form the intentions which every month are dropped into the boxes of their respective centres, forward to our address numberless little slips, with the mistaken idea that we have leisure to perform the duties which rightly devolve on them. Hereafter no notice can be taken of such missives.

We must decline giving our reasons for not inserting in the MESSENGER certain contributions in prose or verse. Our silence should not be interpreted as a lack of appreciation of the good will displayed by the friends of our Lord's interests. We as fully appreciate the efforts to help us of those whose contributions we may not use as of those whose contributions we publish. It is no empty

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formality if we assure them that we are exceedingly grateful for all the trouble taken in the preparation of their poem or article. If they have not the satisfaction of seeing it in print, the kind Heart of our Lord will surely find means of recompensing them amply for a labor which was undertaken entirely for Him.

LET THE PAST REST.

By Francis W. Grey.

LET the past rest, with all its joy and woe,
God hath its follies and its sins forgiven ;
What though the way were brighter, long ago,
How dark soe'er it be, it leads to heaven.

Let the past rest, press onward, upward still,
Follow where'er He leads, He knoweth best ;
Bend low thy stubborn heart to His sweet will,
Thou canst not mend the past, so—let it rest.

Heavy the cross which once He bore for thee,
In deep humility thy burden take ;—
Dire was His anguish in Gethsemane
And wilt thou shrink to suffer for His sake ?

Bend thy proud knees, and bow thee in the dust,
Confess thy sins, and His forgiveness crave,
Own thou the chastisement, He sends thee, just ;—
Then rise and follow, even to the grave.

Let the past rest ; Himself shall give thee peace,
And thou shalt lay thy head upon His Breast ;
His voice at last shall bid thy sorrow cease,
And welcome thee to everlasting rest.

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FIFTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"I will bestow a large blessing on all their undertakings."

By JOHN J. BRANIN.

AH! MUCH may worldlings boast of worldly power
And court from earthly sage approval's smile;
Ask favor of earth's mighty ones, the while
Their ventures seek success and wait the hour
Their bud of promise may unfold its flower
Of ripe fulfillment. Search you well the file
Of worldly records: then close the musty pile
Ere hope forlorn should o'er thy bright life lower.

But thou, devoted soul, no anxious care
Disturbs thy mind, entrenchéd as thou art
In God's strong love of thee; by faithful prayer
United close to Jesus' Sacred Heart,
Which ever makes thy good Its own affair,
And blesses all thy work in every part.

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GENERAL INTENTION FOR MAY.

SPLENDOR IN DIVINE WORSHIP.

Mr. LePlay, a world-renowned scientist, who during many long years of close application made the study of social questions his special occupation, but a short time before his death tersely recorded in a single phrase the result of his investigations. "Nations," he wrote, "that observe the Commandments of God prosper; nations that transgress them are on the decline; while nations that openly reject them are dying out."

Now, the first and all-important duty prescribed by the Ten Commandments is that of divine worship: "The Lord thy God shalt thou adore and Him only shalt thou serve" were the words of our Lord addressed to the tempter. And why must we adore God? Because HE IS. For how, if His existence cannot be denied, are we to refuse him the homage which His sovereignty demands?

Moses was drawing nearer to the burning bush, where "the Lord had appeared to him in a flame of fire," and he was bid to stand back by the Almighty:—"Come not nigh hither, put off the shoes from thy feet; for the place whereon thou standest is holy ground....I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Moses hid his face, for he durst not look at God.

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And when Moses was about to receive his mission, at the prayer of Moses God gave His own name, a name implying the eternity of His duration and the necessity of His existence: "I AM WHO AM,....Thus shalt thou say to the Children of Israel: 'HE WHO IS sent me to you'....This is My name forever; and this is my memorial unto all generations."

God is the Supreme, Self existent and Necessary Being immutable from all and for all Eternity, for whom past, present and future are as the minute in which we live.

"But amongst the many claims that God has upon us, the very first of all is the claim of adoration or worship. He is our God—our Creator. He is infinite in perfection, infinite in wisdom, infinite in power, mercy and love. The very first thing that God demands is that he should admit and recognize these attributes of God, and, recognizing them, that we should bow down and adore them. Therefore the Holy Ghost tells us in Scripture, that if any man wish to approach God the very first thing is how to know God as He is. This virtue is called religion, by which we recognize God, in Himself, in His attributes, in His creatures; and the first act of religion is the act of adoration or worship.

"Now, the Psalmist who uttered the words 'I have loved, O Lord! the beauty of Thy house and the place where Thy glory dwelleth' had not yet beheld the glory of God, the temple of Jerusalem. The temple was not yet built, but was to be the work of His son, the great and wise King Solomon. But David saw it not, and yet he said: 'I have loved, O Lord! the beauty of Thy house.' He beheld it in the vision of his mind, he saw the stateliness of its grandeur, the majesty of its proportions, the richness of its material. He saw there the gold of Ophir, the scarlet twice-dyed of Tyre, and the costly marbles taken out of the hearts of the hills, and he rejoiced

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because all this was fitting for the house in which the glory of the Lord God was to dwell.

"But above all things he beheld in the vision then in his mind all the tribes of Israel coming to Jerusalem to worship in the temple and adore their God. He beheld the beauty of adoration surpassing all other beauties of the House of God. He saw as the vision extended before his prophetic eyes the successive generations of true Israelites worshipping there, and he rejoiced; until at length he beheld the Virgin leading in that Child, who was God, into His own house. Then it was in the fullness of his prophetic heart he exclaimed: 'O Lord! I have loved the beauty of Thy house and the place where Thy glory dwelleth; for lo! the Lord God has sent down His only Son into His own mansion;' and then the vision extended until the prophet saw the fading glories of Jerusalem pass away. He saw the veil rent and the holiness depart from the house of God, until the abomination of desolation was there. He saw the mercy-seat empty, but again he saw rise from out the ruins of the one temple of Jerusalem ten thousand temples surpassing each other in beauty and loveliness. He saw the ten thousand temples of the living God spring up under the sky, and everywhere the altar of sanctification, the tabernacle of the Divine Presence. And the latter glories far exceeded the former, and then it was that he again exclaimed: 'I have loved, O Lord! the beauty of Thy house and the place where Thy glory dwelleth.'"*

This worship we owe God is not, then, merely interior and personal. Far from it. The Holy Council of Trent reminds us that it must also be outward and public:—"Man, in fact, being so constituted that it is but with difficulty, if outward signs be wanting, as he is body and

* *The Beauty of Divine Worship*, Father Thomes N. Burke, O.P., Vol. III, page 414.

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soul, that he can raise his thoughts to Heaven and consider the things that are of God. Wherefore Holy Church, like a tender mother, has instituted certain rites and varied ceremonies, mystic blessings, lights, incense, sacred vestments and a number of other outward practices based on Apostolic teaching and Tradition."*

Or, in the words of the illustrious Dominican :—"The very nature of man requires this ; for such is the intimate union of soul and body in man, that it is impossible to reach the soul save through the senses of the body ; if you wish to influence the mind of man, and touch his heart either for good or evil, you must appeal to his bodily senses. God Himself respects His own divine disposition in this regard, making the senses the ordinary channels of His highest graces ; and the Church of God —the only true interpreter of His will—whose mission it is to raise fallen man up to God, to purify and to preserve his soul, and to make him perfect by charity, makes use of everything that strikes and captivates the senses, in order thereby to reach man's soul, to touch his heart, and offer to God the homage of the entire creature, as well of the body as of the soul.

"This will explain to us why the Catholic Church uses so much of external grandeur in her ceremonies. The lights and ornaments of the altar, the vestments of the priests, the smoke of incense, the pealing notes of the organ, the lofty dome, the graceful arch, the pictures and statues—all these things are intended by the Church as means whereby to reach the hearts and souls of her children, by instructing, ennobling, touching and captivating their senses.

"Now, the mission of the Church in this world is to win man to God ; in order to do this, she must take him as he is, and treat him according to his nature, leading him

* Sess. XXII., c. v.

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up from natural things to supernatural—from the things that are made to the invisible things of God, and to a knowledge of 'His eternal power and divinity.' She must turn to God all the powers of man's soul, all the affections of his heart; and therefore she seizes upon all that is beautiful in this world, and makes it subservient to this end.

"Hence, the fine arts have always found their most generous protection, as they found their highest inspiration, in the Catholic Church. Painting and sculpture were exclusively hers until the heretical spirit of the sixteenth century turned them to the sinful service of this world, and then they fell, nor found in their wretched imitations of Paganism anything that could make up to them for the fair Christianity which they had abandoned.

"But painting and sculpture, after all, can hardly be called the offspring of the Church, though she consecrated, refined and exalted them. They flourished in ancient times, and Greece and Rome beheld them in all their glory. But there is another of the fine arts which God seems to have consecrated in a peculiar manner to the services of the sanctuary, and which may be said to be especially the child of the Church, and this is music.'*

Though we have borrowed already largely from the great Irish orator, we cannot bring ourselves to omit the development of this last thought, which we find in another part of the first lecture from which we quoted:—"If He (Christ our Lord) had intended to appeal only to the mind of man, He would have stopped at the tradition of the word; but the intention of our Lord Jesus Christ in founding the Christian religion was to go farther and deeper than the mere intelligence. It was to strike home to the heart. It was to penetrate the spirit and to obtain

* *Music in Catholic Worship*, Father Thomas N. Burke, O. P., Vol. I., p. 315.

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possession of the whole man; and therefore He did not stop at the mere granting of the word, creating light and faith, but He furnished His Church with every means by which she can appeal to the heart, move the spirit, bow down the head, and chasten and purify the body as well as the soul of man; and amongst the means with which God furnished His Church to reach the heart and to strike the spirit of man in His worship, one of the most direct, one of the most powerful is the appeal which is made by the music of the Church to the ear, and through the hearing to the heart of man.

"Church music--the voice of praise lifted up in melodious chords; the swell and the pealing of the organ bearing aloft the loud hosanna of adoration to God; the soft, low, tender notes that steal through the senses into the heart of man, and draw us away from ourselves until we are altogether before God; a mild strain that falls like the breathing of God's angels in its soothing influence on the troubled spirit, until we are truly called, lulled into that state of sacred rest that is necessary in order to hear the voice and realize the presence of God; the storm-rushing notes that proclaim in voice of praise, some strong emotion of joy, some delightful surprise of revealed truth, some mighty mystery giving us triumph over the enemies of God—all this interpreted by the Church's music forms one of the most powerful appeals which she makes in her worship to man, not only to his intelligence but it rouses the heart of man to the preacher, proclaiming revealed truth as an appeal to the mind."

So much for the necessity of outward ceremonial and splendor in the worship man owes to his God. But there is something more of which we must not lose sight. God did not create man to be, as it were, an isolated or solitary being, to live apart or estranged from his fellow-men. On the contrary, He created him for companionship

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with these his fellow-mortals. Both reason and infallible Church demand that God's worship be not outward and personal only, but that it be public and social. For, as the individual is wholly dependent on his Creator, so society depends on Him for its existence and preservation; and without the public recognition of God's supreme sanctioning authority, society would suffer dissolution, and the reign of barbarism or anarchy would be the inevitable outcome.

As for the principal effects of outward ceremonial or sensible signs in divine worship, instituted, we must remember, by the Saviour Himself and perpetuated by His legitimate Spouse, the Holy Catholic Church, shorn of all oratorical ornament, they may be stated as follows:—

The great *liturgical prayer*—for such would be the correct appellation of divine worship enhanced by the many holy rites which accompany it—raises up the hearts of the faithful to the consideration and contemplation of spiritual and divine things; it constitutes the most perfect and most striking of all professions of faith; it unceasingly reminds us of our great duties; it forms the most powerful of social ties; in a word, as a master mind in such matters has put it, "it is above all divine; it is at one and the same time milk for the little ones and the bread of the strong, in this, that like unto the miraculous manna of the desert, it assumes every savor according to the taste of those whose nourishment it becomes."*

It cannot certainly escape our observation that the greater the pomp and splendor which surrounds the worship given to God by His Holy Church, the more do the wonderful effects we have enumerated manifest themselves, and all in greater exuberance. For no other reason has the Church, as we have seen, from the very

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* *The Liturgical Year,* Don Guéranger, T. I., p. 16.

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beginning, even in the hidden recesses of the catacombs, and the dim windings of subterraneous Rome, endeavored to impart to divine worship all the grandeur, solemnity and beauty at her command, circumstances of time and place being taken into account. Never has she harkened for an instant to these imitators of the Iscariot, who have lived in every country and in every age, and who in our own days more particularly persist in crying out:—"To what purpose is this waste? For this might have been sold for much and given to the poor." Let us not be dazzled by their specious objections, and let us bear in mind that if Jesus Christ, our God made Man, who of all the *poor* ought to be dearest to us, were honored and surrounded as He should be with becoming splendor in His tabernacles and in His temples, all of His suffering members, the indigent, the blind, the halt and the weary, would be the better for it, and that from that hour waning zeal and charity growing cold would be fanned into flame in the hearts of the faithful, and good works would flourish and bear fruits in abundance.

Let those on whom God has lavished the goods of this world, surrounded without stint with the comforts of this life, endowed with all the resources of wealth, rejoice in being able to rear temples and shrines befitting the august, the infinite majesty of the living God. The "eye of the needle" will be expanded to the proportions of Heaven's great portals thrown open to receive them, and their mansion will be all the grander and more sumptuous for eternity.

Let those who have caught from some faint echo of celestial melody the true inspiration of heavenly song enrich the repertory of the Church's music; or, in a lesser degree, according to the talent they have received from the Master, contribute to the sweetness and majesty of her chant or accompanying harmony.

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Let those who have snatched from the bow which spans the heavens the secret of blending,—not with tawdry effect or meretricious coloring, its evanescent hues and of fixing them on groined arch or willing canvass,—lend their skill to the decorating of God's sanctuaries.

But let all our beloved *Apostles of Prayer*, by whom the great *Liturgical Prayer* should be held in such high esteem and reverence, energetically battle against lukewarm piety,—the growing evil of the day,—which dims the splendor of divine worship. It is in this particular that the sterner sex especially should make a greater effort to add, by their presence, solemnity to our feasts and sacred ceremonies, and lend their influence to make them more imposing.

As for the devout sex, women and Christian maidens, let them continue from day to day to swell the membership of such excellent associations as tabernacle societies or workers for poor churches, and lay under contribution their innate taste and deft fingers for the ornamentation of the altar in the many divers ways the love of God's holy places alone can suggest. And when all else is wanting and the God of all majesty is adored in the poor nude chapel, recalling the penury of Bethlehem's crib, let the altar linen be at least spotless and of immaculate whiteness, for thereon is to rest Holiness and Purity itself,—for who is there who is too poor or too lowly not to be able to assist in maintaining cleanliness in whatever is consecrated to God's service? Nothing is too good or too costly to be devoted to Him, neither is there any office to be considered menial when performed for the God of glory.

Throughout this month our prayer will be, that divine worship may again become what it was in the most glorious days of the Church: "the light of the learned, the book of the lowly and the joy of nations."

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PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that Christian souls, jealous of the beauty of Thy house, spare no pains to render the outward accompaniments of divine worship worthy of Thee, and to surround it with all pomp and splendor as is becoming. Amen.

R.I.P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mrs. Catherine McIntyre, of Woodslee, died Jan. 31st; Mrs. Edward Golan, of Tweed; Mrs. K. C. Magee, died in New York, March 13th; Mr. Daniel Owens, Miss Sarah Kelly and Mrs. Hugh Campbell, of Kinkora, P.E.I.; Mrs. James Sherry and Miss May Creamer, of Seven Mile Bay, P.E.I.; Mrs. Michael Gorrie, died Feb. 14; Miss Wall, died March 12; Mrs. Casey, Mrs. Reuben Sissons (*née* Wilson) and Miss Elizabeth Monaghan, Mrs. Thos. O'Rourke, Mrs. John Kelly, Mrs. Quin, Mrs. J. C. Harvey, Mrs. D. Ernington, Mrs. Jeremiah O'Donnell, Miss Annie Maloney, Mrs. John Kavanagh, Mrs. Thos. Bridges, Mrs. Hands, Mrs. Catherine Ryan, and Miss Blanche Girard, died March 26th, all of Montreal; Mary McCullough, of Cornwall, died in Feb. Mrs. Cuthbert Rouleau, died at Calumet Island, in March; Mr. John Seton, died March 3rd; Mr. Daniel McVeigh, died March 13th; Mr. Michael Lamey, died March 29th; and Mrs. Henry Gribbon, died March 30th, all of Flos; Mrs. Mellon, died in Dec; Michael Jones, died March 25th, both of Hamilton; Miss Neubauer, died March 23rd; Mrs. Mary Stiffler, died March 25th, both of Guelph.

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A MONTH OF MARY IDYL.

By Mrs. James Sadlier.

Dear to every heart that loves her,
All her children shall be blest;
While she prays and batches for us,
We will trust and rest.

I.

"Miss Fitzmaurice, I hope you have no engagement for to-morrow evening. I have secured tickets for Albani's Concert, and if you will allow me to present you with one, I shall be very glad to be your escort."

The speaker was an exceedingly good-looking young Englishman of the fair Saxon type, the lately-imported manager of a well-known manufacturing house in one of our chief Canadian cities. The young girl whom he addressed was the type-writer of the establishment, Irish by blood as well as by manner and appearance,—the former modest and retiring, though sufficiently self-possessed, the latter uncommonly prepossessing.

A bright flush suffused the girlish face, and the blue eyes sparkled. It was only for a moment, however, and then Miss Fitzmaurice quietly answered: "You are very kind, indeed, Mr. Hilton, and I thank you very much; but I *have* an engagement for to-morrow evening."

"You have? And may I ask what it is, if the question be not indiscreet?"

"Certainly not, Mr. Hilton! It so happens that to-

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morrow being the 1st of May, we shall have in our Church the opening of the month of Mary, which is continued every evening during the month."

"Then you are a Roman Catholic, I presume?" this in a tone of surprise and with some asperity.

"Yes, I am a Catholic"—quietly ignoring the word *Roman*—"and even if I were not going to church tomorrow evening," the young girl added with some hesitation and a heightened color, "I could not avail myself of your kind and flattering invitation."

"Indeed? and why, may I ask?"

"I have always been taught, Mr. Hilton, that young women should not go out alone in the evening, without—some of their own family with them; and as I am all alone now"—here her voice faltered and her soft eyes filled with tears. She stopped short, but Hilton quickly finished the sentence:

"As you are all alone now, you cannot go out with me, a stranger?"

"Oh no!" the girl hastily put in—"not a stranger, Mr. Hilton!—but you see how it is with me. I assure you I should have liked of all things to have heard our great Canadian singer, whom I never *have* heard, but under the circumstances, and for these two reasons, I must forego that pleasure, thanking you all the same."

"Oh! very well, Miss Fitzmaurice. I am sorry I placed myself in such a position. Be assured I shall not repeat the offence." And Hilton turned angrily away.

The tears sprang to Ellen Fitzmaurice's eyes as she looked wistfully after his retreating figure, and saw him pause by the desk of another young girl, the stenographer of the house, who brightened up at his approach, and after a few words of pleasant chat, joyfully accepted the invitation which poor Ellen had declined. The latter had the further mortification of seeing this neighbor of

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hers, Miss Stedman by name, cast a glance of triumph on herself as she stopped one of the clerks just then passing, and told him in a loud, excited voice how she was going on the following evening with Mr. Hilton to hear Albani.

Poor Ellen! it was a sacrifice, and she felt it keenly, on more accounts than one; but she consoled herself with the thought that she had done her duty and could not have acted otherwise without incurring grave self-reproach.

It may be that Our Blessed Lady spoke some words of comfort to the girl's heart that evening when she knelt to say her Rosary at bed time in the privacy of her own little room, where the photographs of her Irish mother and father, at rest in an old, old churchyard far away in Kerry County, looked down approvingly on their lonely child. Certain it is that her trouble ceased, and on the following evening when she joined the faithful children of Mary in the late gloaming before the radiantly-lighted altar of the fair Queen of May, there was no trace of sadness on her calm young face.

II.

It was, nevertheless, no small trial for Ellen Fitzmaurice on the day after the concert to hear Miss Stedman relating over and over to one and another of the employees, male and female, how much she had enjoyed the concert; what a wonderful voice Albani had; how enthusiastically she was applauded; and how sweetly and tenderly she sang of her early days in this her own beloved Canada.

"I could almost have cried myself to hear her," said Sarah Stedman, a rather hard-featured individual, by the way. "To be sure it was all in French, but I heard some people near me explaining what it meant. Dear me! I wouldn't have missed it for anything! Don't you feel a little bit sorry that you missed such a treat, Miss Fitzmaurice?"

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"Not at all," said Ellen quietly,— "I had a greater treat myself, and one that I wouldn't have missed for anything in the world."

"You mean in church," sneered Miss Stedman with a toss of her head. "Well! there's no accounting for tastes!" And she bent over her desk, as though wholly engrossed by her work, for Mr. Hilt on was just passing.

"I wonder if he'll stop and speak to that Fitzmaurice girl," she said to herself, and was much relieved to find that he did not. Whether Ellen was disa ppointed or not, she said nothing, and both girls continued their work in silence. But their minds were none the less busy, and strange to say, they both arrived at the same conclusion.

"That's the end of it for *her*," thought Sarah in gleeful humor.

"He must be very angry with me," soliloquized Ellen, "when he doesn't even speak to me. Well! it can't be helped. Duty before pleasure." And she tried to think of something else, though, truth to tell, that one thought kept intruding itself on her mind, do as she would.

This went on for a whole week, and Sarah Stedman noticed with increasing satisfaction that whenever the young manager had occasion to address Miss Fitzmaurice in relation to her work, it was with even more then usual of his English reserve of manner. It is true he was just as distant with herself, but that she could overlook, so long as there was no distinc tion in Ellen's favor.

"He never took any particular notice of me—nor of her either, for that matter, "said Sarah to herself. "I know his taking me to the Concert was only to spite *her*. I could see that. But it's all right now, any how!" And Sarah gave a funny little chuckle of sly exultation.

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III.

That same evening—it was the tenth day of the month of Mary—Ellen Fitzmaurice repaired as usual in the gathering shades of twilight to the parish church where the devotions of the month were being carried on with much solemnity. It was a noble temple where the majestic statue of the patron Saint—a glorious Bishop of the early ages—looked down from a niche over the high altar, with hand upraised in benediction over the crowd of worshippers below,—his own spiritual children assembled round a side-altar where stood the statue of the Virgin Mother surrounded by lights and flowers. All was serene joy and heavenly peace, and the hearts of Mary's children were all aglow with fervent devotion.

The spacious church was well filled with men, women and children, all intent on paying homage to the gracious' Mother of Our Lord; whose benign face smiled down on her children from amid the lights and flowers that graced her shrine ; then a priest in surplice and stole ascended the pulpit, and delivered a touching discourse on the loving devotion wherewith the Mother of God is honored by the Catholic Church of Her Son ; the boundless confidence which all true children of that Church have in Her intercession ; the unceasing proofs she gives them of her motherly protection ; and, last of all, he dwelt on the purifying and ennobling influence of her example on all those who honor her virginal purity—her prudence—her patience.

"A true child of Mary," he said in conclusion, "*must* be pure, prudent, patient and resigned—ever resigned to God's Holy Will !" The eloquent voice ceased to speak and the priest descended from the pulpit. But his words lingered in the hearts of his hearers, and they stirred to its inmost depths that of a young man who stood by a pillar not far from the Virgin's altar.

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"It is the voice of truth," he said within himself. "Those are something more than mere empty words."

Falling on his knees he prayed for light, and light was given him from above, as it ever is to the earnest seeker. And he could almost persuade himself that the face of the Heavenly Mother shone with a brighter radiance as he said his first prayer to Her to ask her aid.

Then the words of her own sublime prophecy recorded in Scripture recurred to his mind, and with a strangely-new meaning: "Behold! from henceforth all generations shall call me Blessed!" Then came the startling question within his own soul: "But who are they who call Her Blessed?" And the answer came from his inner consciousness, at first half-reluctantly, then with kindling enthusiasm: "Only those whom we are wont to call Papists and Romanists. They alone, over all the earth and in all times past and present, have called her Blessed." He paused, and bent his head, then softly added: "I believe. O Lord! Help Thou my unbelief!"

Again he raised his eyes to the face of the Mother's, and a blaze of light shone in on his soul. Even as the gracious vision of that Immaculate Virgin flashed before the astonished gaze of the young Jew Alphonse Ratisbonne, in that old-time Roman Church of San Andrea, and changed his whole nature, making of him on the instant a fervent adorer of Her Divine Son, inflamed with the zeal of a true Apostle,—so, in a measure, was this young man—by nature upright and well disposed—illumined by a ray of divine grace, prepared to follow whither the light might lead and to embrace the truth at any cost. Then he remembered a dearly loved young sister whose death in far off England had been his first real sorrow, and who had become a convert to the Catholic faith at a famous convent in York, where she was being educated.

"Now I see it all," said the young man to himself. "It

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is Alicia's prayers that have come to my aid and obtained for me the light of faith. We were all grieved beyond measure when she became a Catholic, but now I thank God with all my heart. O my sister, pray to Our Mother in Heaven to help me now!"

IV.

It was Hubert Hilton who thus prayed. Great was the surprise of Ellen Fitzmaurice when she saw him kneeling in a pew near Our Lady's altar during the benediction which followed the sermon. Strangely enough she had been "haunted," as Gerald Griffin used to say, all that gracious time by some snatches of sweet Adelaide Procter's exquisite "Shrines of Mary." Now it was:

"Each shrine has two consecrations,
One all the faithful can trace,
But one is for me, and me only,
Holding my soul with its grace."

Then again came to her as in a gentle whisper:—

"Long ages and generations
Have come there to strive and to pray;
She watched and guided them living,
And does not forget them to-day."

She raised her eyes to the Mother's face with child-like love and trust, and she murmured low within herself:—

"And I know, when I enter softly
And pause at that shrine to pray,
That the fret and the strife and the burden
Will be softened and laid away.

* * *

Thick mists hid the light of the beacon
And the voices of warning were dumb;
So I knelt by the altar of Mary,
And told her Her hour was come!"

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While the echo of these gracious, hopeful words still lingered in Ellen's mind and heart, her eye fell on Hubert Hilton where he reverently knelt among the faithful clients of Our Lady in front of the little shrine which loving hands had decked in homage to their Queen. She could scarcely realize at first that it was the very same for whom she had prayed many a time, hoping even against hope that her prayers might yet be heard. But presently he turned towards her just as the Benediction had been given from the high altar, and smiled as he noticed the bewildered look with which she regarded him.

V.

"Why, Mr. Hilton, who would have thought to see *you* here?" was Ellen's salutation as he approached her on leaving the church.

"Perhaps no one less than myself," he replied. "I had no idea of coming till an hour or so before I came."

"I suppose you were curious to see how we Catholics celebrate our month of Mary."

"Partly that, Miss Fitzmaurice, and partly—" he hesitated, then added quickly—"that I might see for myself what there was in this evening service of yours to be preferred to Albani's concert."

"Oh! that was your motive!" said Ellen gaily. "And pray what is the result? Do you think my choice was best?"

"So much so, Miss Fitzmaurice, that although I was certainly one of the *fools* mentioned by the poet,—who came, if not exactly to *scoff*, at least to criticize,—I, like them, 'remained to pray.' I assure you I *have* prayed most earnestly, and I hope my prayer has been heard But it may be," he added musingly, "that I did not pray alone." Ellen was silent, she was evidently waiting to hear more.

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They were walking in a quiet street leading to the girl's home, and Hilton glanced around to make sure that no one was near enough to hear what he might say. Then he told briefly and simply of the dear sister who had passed away from earth in the spring-time of her life, and who had had the happiness of embracing the Catholic faith only a little while before her death. "I am sure it was her prayers that brought me here to-night, and"—he stopped short, made a longer pause than before, while Ellen held her breath to listen. At last, Hilton spoke again as by a strong effort: "Miss Fitzmaurice, dare I flatter myself that I had a share in the prayers of *one* amongst the living? I am sure you know who I mean."

"I do, Mr. Hilton," said Ellen with the candor and simplicity of a pure heart. "I do know who you mean, and I am quite willing to admit that I did pray Our Lord and His Blessed Mother for you every evening since the month commenced."

What Hilton would have said on hearing this frank admission remained unsaid for the time being, as they had reached the door of Ellen's home, and she said gently:—"We part here, Mr. Hilton. This is my present domicile. So, good-night! Thank God yourself, as I shall, too, for the wonderful mercy He has vouchsafed you this night through Our Lady's intercession!"

Surprised at this summary dismissal, yet conscious that it was only what Ellen should have done, Hilton lingered only till he saw her admit herself by a latch-key, then turned his steps homeward, with a heart full of new-born hope and a mind illumined by the first clear ray of celestial truth.

VI.

During the remaining days of the month, Hubert Hilton was a regular attendant at the May services. He

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went alone, and took his station near the Blessed Virgin's altar, where he knew Ellen was sure to be, then, after the service, accompanied her home, always leaving her at the door. Sometimes they lengthened the walk by making a little *détour*, and it was during these promenades that the two young people arranged their plans for the future. They were engaged to be married, and by Ellen's earnest request, the ceremony was to take place in the last week of June, the dearest of months to the lovers of the Sacred Heart. She had explained to Hubert the great devotion to the Heart of Jesus, and told him the wondrous story of its revelation by Our Lord Himself, in an age not so far removed from ours, through the medium of an humble French religious.

Hubert was being instructed in the doctrines of the church by one of the priests of the church where he had first received the gift of faith—the same whose sermon on the devotion to Our Blessed Lady had been his first awakening from the lethargy of unbelief.

"Surely," said Ellen as they sauntered along through the moonlit streets, after the close of the last May service, enjoying to the full the tranquil beauty of the summer night. "Surely, Hubert, we are commencing our married life under the happiest auspices. Betrothed in the month of Mary, married in the month of the Sacred Heart, may we not hope for the special benediction of Our Blessed Lady and Her Divine Son on our union? A good beginning, you know, commonly makes a good ending."

Hilton's ready assent was followed by a silence of some minutes. It was broken by the young man's saying in a sort of dreamy voice, like one who is continuing aloud some inward train of thought: "I see now, Ellen, what it was that drew me to you from the first."

"And what was that, pray?"

"Because I found you so different from other young

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girls, so modest and retiring, so prudent and reserved—so self-denying where principle was at stake,—in short—in short—so good a Catholic, as I now understand!"

"Well! I ought to be a good Catholic," said Ellen in a thoughtful tone, "for I come of a race that was, above all, Catholic, and which numbered amongst its sons some of the most heroic leaders of the Catholic people of Ireland in their long struggle against English Protestant persecution in the evil days of Queen Elizabeth. The Fitzmaurices of Kerry—many of them alas! now fallen from their high estate!—were a branch of the Southern Geraldines who, under Gerald, the sixteenth and last Earl of Desmond, defied for many long years all the power of the Tudor Queen. Some day you shall read of what the grand old Earl and his noble kinsmen suffered and did—and what they lost for the Faith during the Irish Reign of Terror known as the Penal Times. Amongst the Catholic leaders of that awful time none shine forth in history with a brighter lustre than two brothers of my race, Sir James and Sir John Fitzmaurice. Oh yes!" she added, as he and her betrothed stopped at the door of her humble home. "It is little merit for me to be a good Catholic, when so many of my forefathers and my kinsmen lost life and land for the Faith in ever-faithful Ireland. But, pray forgive me, Hubert! if I talk too much for this once of those glories of a long past age. But I *am* proud of these dauntless heroes of my race—it may be all the more so that our glory has departed, like the bubble on the fountain: 'Tis gone and for ever!' But I promise you not to bore you with these old-time stories after we are married!"

"You shall make no such promise, Ellen!" said Hilton eagerly, as they shook hands on the door-step. "You shall tell me all about these brave Catholic champions of your race, and I will follow up their foot-prints in the records of that stormy time."

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"Well! good-night now, Hubert!" said Ellen softly; they were, her last words at parting. "The month of Mary is over, and it has done well for us. Now for the month of the Sacred Heart!"

R. I. P.

Mr. Patrick Devine, vice-president of the League at Renfrew, died March 24; Mr. John Sullivan, died March 23; and Mrs. Maurice English, died in March, both of Renfrew; Mrs. William Farrell and Mrs. Catherine Dwyer of Brantford; Mrs. White, mother of Rev. William White, C.S.S.R., and Mrs. Margaret Clancy of Quebec; Mrs. Wm Ives, of Jordan, Ont.; Mrs. Barnwell; Mrs. Thomas Fisher; Mr. Michael Nash, of Galt; Mr. H. S. Hardy and Miss McCusker of Sillery; Mr. Peter Flynn, of Niagara Falls, died March 14.

TREASURY, MAY, 1894.

Received from the Canadian Centres.

Acts of charity,....	83,037	Pious reading,.....	108,647
Acts of mortification.	82,263	Masses celebrated,..	106,626
Beads,.....	398,799	Masses heard,.....	101,860
Stations of the Cross,	117,416	Works of zeal,.....	76,007
Holy Communions,..	37,895	Various good works,.	1,666,364
Spiritual Communions,.....	518,982	Prayers,.....	1,251,204
Examinations of conscience,.....	99,670	Sufferings or afflictions,.....	155,533
Hours of silence,....	359,745	Self-conquests.....	147,493
Charitable conversations,.....	249,088	Visits to Blessed Sacrament	222,964
Hours of labor,....	533,623		
Holy hours.....	4,040	Total....	6,221,256

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FATHER AULNEAU'S DEATH.

As we have reached that point in the *Aulneau Letters* where the death of the saintly priest is recorded, it seems advisable to gather under one heading all that is known concerning the treacherous massacre which deprived the newly discovered regions of the great West of their most promising missionary, and threw back for an indefinite period the work of evangelizing the wandering tribes of the prairies and of the wilds bordering on the extreme western lakes.

All that Father Felix Martin, S.J., that indefatigable laborer in the field of historical research, could glean, thirty years ago, from various sources, is summed up in the short account found on a stray sheet among his notes, and which we here translate and place on record to save it from oblivion:

"We are not in possession of the details relating to Father Aulneau's family, education and vocation to the religious life.

"He came to Canada in 1730*, and six years subsequent to his arrival he was chosen to accompany an important expedition of discovery westward, undertaken by Monsieur de La Véranderie. The latter commanded a party of twenty determined men, one of his own sons being among the number.

"The explorers had reached the Lake of the Woods, and had landed on an island for their morning meal. Their camping fires, however, betrayed their presence to

* The correct date of his arrival is, as we have seen, Aug. 12, 1734.

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a band of Sioux warriors who were prowling about in the neighborhood.

"These Indians, notorious for their cruelty and for the implacable war they waged on all those who gave them umbrage, resolved to attack the French. They stealthily landed on the island without attracting notice, and rushed upon the explorers who were off their guard. Many were struck with their arrows or were felled with the tomahawk. Some sought safety in flight only to perish in the waves. Father Aulneau, wounded by an arrow, fell upon his knees, when an Indian coming up behind him dealt him the death blow with his tomahawk.

"All the baggage was pillaged, but the Indians dared not touch the body of the missionary. Three weeks after the occurrence, a party of Indians of the Sault (*Sauteux*), passing by the spot, found his body unmutilated. Not being able to dig a grave for it, as the island was all rock, they raised over the body a cairn one or two *metres* in height.

"Mr. Belcourt, a missionary stationed at Pembina, in 1843, visited the place and saw the tumulus. He gathered on the very spot the tradition of the massacre from the lips of an Indian whose father had helped to prepare a sepulchre for the missionary."

Let us now add the only other existing versions of the event, wherein we shall find some few interesting incidents not mentioned in Father deGonnor's letter nor in Father Martin's account.

Father Lafitau, the same who had passed so many years at Sault St. Louis, writing from Paris to Father General, April 4, 1738, gives the following account of Father Aulneau's death:

.."Quod attinet ad Patrem Petrum Aulneau nihil novi praeterquam quod initio scriptum est. Secutus fuerat praefectum militum quem prorex Novae Franciae prae-

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posuerat ut iter aperiret ad Mare Occiduum ex hac parte adhuc ignotum. Jamque pervenerat ad fontes fluvii Mississipi, et ultra progressus, sed quia mos est istorum ut suis commodis plus quam communi bona vacent et intenti sint, pulverem pyrium et alia id genus variis nationibus vendiderat.

Istae offensae tali negotiationis genere hostibus proficuo, occasionem sumpsere expeditionis cujusdam quam praefectus destinarat filio suo expeditionis praeposito, comite P. Aulneau, jam mortis suae praescio, uti ex litteris suis constat.

Reipsa ipsos ex insidiis aggressi sunt barbari ac omnes interemere. P. Petro Aulneau duobus pugionis ictibus cofosso et capite amputato."

JOS. FR. LAFITAU, S J.

Of this document, which is preserved in the archives of the Gesù in Rome, we give the following translation:

"As to what relates to Father Aulneau, nothing more has been learnt than what has already been written. He had followed an officer whom the governor of New France had commissioned to discover the way across the continent to the Western Ocean as yet unknown from this side. He had reached the sources of the Mississippi and had penetrated further west. But according to the custom of adventurers of that class, who are alive to their own interests which they consult rather than the common weal, the party had, in barter, sold powder and other munitions of war to the tribes they met with.

"Some of the Indians, incensed at this species of traffic at which their enemies gained an advantage, took occasion of an expedition this officer had planned and had entrusted to his own son as leader, with Father Aulneau— who had a presentiment of his death, as his letters attest—to accompany him.

"In fact, the savage band stole upon them unawares,

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and slaughtered them all. Father Aulneau received two thrusts of a knife, and was decapitated."

What might be called the official account of the massacre is preserved in the *Archives Coloniales de la Marine, Paris.** This we have had carefully copied, and we append the following translation of it:

"Affair of the murder of 21 *voyageurs* which took place at the Lake of the Woods, in the month of June, 1736. A *voyageur*, Bourassa by name, relates that on June 3, 1736, having set out the fifth (of the band) from Fort St. Charles, at the Lake of the Woods, for Michilimakinac, met the following morning, just as he was about to push off from shore, thirty canoes manned by ninety or a hundred warriors, who surrounded and disarmed him and his companions, and plundered their stores. When they had learnt from him that under the curtain* of Monsieur de La Véranderie's Fort there were five or six wigwams of Cristinaux, against whom they had set out on the war-path, they released him, and departed with the intention of capturing the encampment. They told Bourassa, however, to wait for them, and at their return they would restore his arms. This he did not think advisable to do; on the contrary, he hurried to Michilimakinac, while the Sioux, on their side, pushed on to Fort St. Charles, where they failed to find the five wigwams of Cristinaux who had decamped, so they retraced their steps.

"Meanwhile, twenty *voyageurs*, who had lately arrived from Lake Alepimigon, were on their way to Michilimakinac. At a day's journey from there (Lake Alepimigon?) they were met by that same band of Sioux, who massacred them all.

"Among the slain were the young Sieur de La Véranderie and Father Aulneau, the missionary.

* Nouvelle France, Vol. 16. Postes des pays de l'ouest, 1679-1759, C. 1, Fol. 189.

* The *curtain* is the line of enclosure between two bastions.

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"Their bodies were discovered and identified by a party of Frenchmen who passed by the same place a few days later. Their heads had been placed on robes of beaver skin, and most of them with the scalp missing. The missionary was kneeling on one knee, an arrow in his side, a gaping wound in the breast, his left hand resting on the ground and his right hand raised. The Sieur La Véranderie was stretched on the ground, face downwards, his back all hacked with a knife; there was a large opening in his loins, and his headless trunk was decked out with garters and bracelets of pocupine quill.

"It will be only this year that we shall be in possession of the other particulars of this unfortunate affair.

"Some are of opinion that the Indians wished to wreak their vengeance more particularly on young La Véranderie, the son, who two years before had joined a war party of Cristinaux against the Sioux. It would appear that in the council he had been proclaimed leader. Be that as it may, the young man had desisted and had not taken part in the hostilities.

"According to Bourassa, the bulk of the attacking party was composed of the Prairie Sioux, of some Sioux of the Lakes and of Monsieur de La Ronde's post. The latter appeared well disposed towards the French; perhaps they were overruled in the affair of the Sieur de La Véranderie's murder. If the Sioux of the lakes conspired with the Sioux of the Prairies to shoot the French, then there is much to be feared for the Sieur St. Pierre who is commandant at the post of the Sioux.* The Sioux nations are the fiercest of all the native tribes. They have been from time immemorial at war with the Cristinaux and the Assiniboels. These latter were originally from the same stock; they speak very nearly the same language,

* Fort Beauharnois, situated on Lake Pepin, about forty miles southeast of the present city of St. Paul, where Father Guignas was missionary and chaplain.

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and yet they are irreconcilable enemies. A circumstance which the same Bourassa reports is that the Sioux complained to him that the French supplied the Cristinaux with arms and ammunition. The Cristinaux might as well complain of the French furnishing the Sioux with ammunition.

"The Sieur de La Véranderie writes that, grief-stricken at the loss of his son, he intends placing himself at the head of the Cristinaux and Assiniboels, and of marching against the Sioux (an extreme measure and not to be recommended). He would do better to agree to give up his post of the Western Sea, or have another officer appointed to relieve the Sieur de La Véranderie, who could undertake the task of conciliating all the tribes."

The distance, even from the most western missions to the scene of the massacre, was so great, and communications so often interrupted, that fully three years after the disaster of the Lake of the Woods, the foregoing meagre accounts received but slight amplification. In 1739, Father Du Jaunay, writing from Michilimakinac to Madame Aulneau,* had little to add. "Concerning the circumstances accompanying the death of your dear son," he tells her, "here is what I have learnt from hearsay, and some of my sources of information seem trustworthy.

"In the first place, the majority of the Indians implicated were averse to putting him to death. In the second place, it was through sheer bravado that a crazy-brained Indian set at naught the consequences which held the others in awe.

"A third particular I have gathered is that scarcely had the deed been perpetrated than a deafening clap of thunder struck terror into the whole band. They fled the spot, believing that Heaven was incensed at what they had done.

* No. 29 of the Collection.

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"Finally, that the portable chapel* and, namely, the chalice, which was plundered, had fallen into the hands of a widowed squaw who had several grown up sons, the pride and wealth of the tribe. In a remarkably short lapse of time, all or nearly all of them perished in her sight. This she ascribed to the chalice, which her sons had given her; so she rid herself of it by throwing it into a river.

"This," concludes Father Du Jaunay, "is all I have been able to gather from the various accounts of the Indians. I met here with a native, who claimed to be a Sioux and to have been present at the massacre; but on being warned that he was an impostor, I did not think it proper to question him, trusting to time to throw more light on the occurrence."

But more than a century and a half have added little or nothing to our knowledge of the main incidents of Father Aulneau's death.

THANKSGIVINGS.

For favors received from the Sacred Heart, published in fulfilment of promises made.

ACTON.—A Member for a temporal favor received through the intercession of St. Joseph.

ALEXANDRIA, Ont.—Two conversions to the Faith. By seven Associates, for special spiritual and temporal favors. By two Promoters, for special favors. A very great favor has been received after promise of a mass, novena and Holy Communion.

ARNPRIOR.—A Member, for a temporal favor, after praying to the Blessed Virgin, St. Ann and St. Joseph. A

* *I.e.*, the small altar stone, sacred vessels and vestments, with whatever else that is necessary for saying Mass while on the missions.

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Member, for a favor obtained last February through the intercession of St. Ann, St. Joachim, St. Michael and St. Patrick. For two favors granted in February. A Member, a temporal favor.

BATHURST, N.B.—For three great favors obtained through the intercession of Our Lady of Perpetual Help, St. Joseph and St. Francis Xavier. For the cure of a pain in the spine through the intercession of the Souls in Purgatory. A Promoter for four temporal favors.

BURLINGTON, Vt.—For the averting of a law suit, also for a temporal favor.

BRAESIDE, Ont.—A Member, for three temporal and two spiritual favors obtained through the intercession of Jesus, Mary and Joseph.

BRANTFORD.—For two special favors obtained.

CALGARY.—For success in examinations.

COBOURG.—A Member, for a temporal favor received.

CORNWALL.—An Associate, for a temporal favor obtained through the intercession of the Holy Family and the Holy Sacrifice offered for the Souls in Purgatory.

COTE ST. PAUL.—A Member, for a great favor received, through the intercession of Our Lady of Dolors.

DARTMOUTH, N.S.—A Member, for the recovery of her brother from fever, also for the cure of a toothache by prayers to the Sacred Heart. A Member for two temporal favors received through the intercession of Our Lady of the Sacred Heart.

DUNDAS.—An Associate, for a special favor obtained A Member for a special temporal favor granted.

EAST TORONTO.—A Promoter, for a spiritual favor received.

EGANVILLE.—For a temporal favor received through the intercession of St. Joseph. A Member for two favors recently granted.

GUELPH.—A Member for the recovery of a mother from

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a severe illness, and for employment obtained. A Member, for a spiritual and temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph. For the cure of a long and tedious sickness. A Promoter for a cure after applying the badge. A Member for obtaining work.

HALIFAX, N.S.—For two great favors granted which were scarcely to be hoped for. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph after making a novena. For the reformation of a person who was recommended to the prayers of the League. For many favors received. For a special favor received in December. For the cure of an internal disease, said by the doctors to be incurable except by a surgical operation.

INGERSOLL.—An Associate for a very great favor. By a person, for a cure after making a novena in honor of the Canadian Martyrs, also for two special favors obtained. A Member for many temporal favors granted through the Souls in Purgatory. A Member for the recovery of a friend from a serious illness. For a cure obtained. Thanks for a spiritual and two temporal favors.

KENTVILLE, N.S.—A Promoter acknowledges the receipt of three favors received after recommending the intention through the Holy Souls.

KINGSTON. —For employment obtained through the intercession of St. Joseph. For a special favor. For a favor obtained during the month of March. A Member for a favor received. A Member for a temporal favor received during the month of March. A Promoter, for restoration to health asked through the intercession of Our Lady of Perpetual Help and good St. Ann.

LINDSAY.—For two very great favors received after making a novena, and going to communion on the First Friday of every month. An Associate for obtaining a

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position after saying the litany of the Sacred Heart for a short time.

LONDON.—A Promoter for a great favor, for two temporal favors, for employment obtained through the intercession of our Blessed Lady, and for the speedy recovery after a critical operation. A Member for the conversion of a brother. For a great favor obtained.

LYON MOUNTAIN.—A Promoter for two cures granted, by using St. Ann's oil and praying to the Sacred Heart. For a favor granted.

MARYSVILLE.—A Promoter for a great improvement in a serious ailment through the intercession of the Canadian Martyrs.

MIDLAND.—An Associate for a spiritual favor received. For the cure of toothache by applying the Badge. For a very great spiritual favor. For mental improvement in an Associate. For work obtained and brighter financial prospects.

MONCTON, N.B.—A Promoter for a favor granted. A Promoter for a favor obtained through St. Joseph and Our Lady of Perpetual Help. For a special favor obtained through a novena to St. Joseph.

MONTREAL.—A Member returns thanks for two favors received. A Promoter for being cured of sickness by applying the Badge of the Sacred Heart. An Associate for two favors granted.

MUNRO'S MILLS.—For the deliverance from a disease, which was very contagious though not dangerous, after promising to have two masses said for the Souls in Purgatory.

OKANAGAN MISSION, B.C.—For the cure of a painfully sore eye, after making a novena.

OAKLAND.—A Member for the cure of a disease, obtained through saying a novena in honor of Fathers Brebeuf and Lalemant. A person for relief from pain upon the application of the badge of the Sacred Heart.

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OAKVILLE.—For employment obtained through the intercession of St. Joseph and the Souls in Purgatory. An Associate for a very great favor obtained for a friend through St. Ann. Through the intercession of Our Lady of Knock and St. Patrick, for the recovery of a whole family stricken with fever; also for the recovery of a friend, and other favors granted.

OTTAWA.—For employment obtained on beginning a novena to the Sacred Heart. An Associate for five temporal favors received through the intercession of the Blessed Virgin, St. Joseph and St. Ann. A Member for a situation received through the same intercession. A Member for a great temporal favor obtaining through the intercession of Our Lady of the Sacred Heart and the Canadian Martyrs. A Member for employment obtained on two occasions on the day after asking it from the Sacred Heart in the presence of the Blessed Sacrament, and for several other favors.

ORILLIA —An Associate for a special favor granted, and or a temporal favor obtained.

OWEN SOUND.—The conversion of a young man. For a child restored to health.

PENETANGUISHENE.—An Associate for a great temporal benefit gained through the intercession of St. Joseph, also for several spiritual and temporal favors asked and obtained.

PEAKE'S STATION, ST. TERESA.—A Member for two temporal favors obtained after making a novena.

PETERBOROUGH.—A Member for the consent of a dear friend to open a correspondence with an absent member of a family, after many prayers. A Member for the restoration of a dear friend to consciousness. For the settlement of family affairs, after offering prayers and having mass said in honor of the Sacred Heart. Associates for several temporal favors obtained.

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PLATTSBURGH, N.Y.—A Promoter for a great favor obtained.

PORT COLBORNE.—A Promoter for the restoration of her mother's health, also for a temporal favor obtained.

PORT HOOD.—A Promoter for two temporal favors.

POWASSEN, PARRY SOUND.—A Promoter for two temporal and one spiritual favor, through the intercession of the Sacred Heart and the Canadian Martyrs.

QUEBEC —A Promoter for a great favor bestowed on his friend through the intercession of the poor suffering Souls, the Blessed V rgin and St. Joseph. For the cure of a mother from pleurisy by applying the relics of the Canadian Martyrs to her side. For a successful operation and cure of an infant's sore eyes. For a situation obtained after making a novena to the Sacred Heart. For the finding of a valuable article after making a novena to St. Anthony and Blessed Bro. Gerard Majella. A Promoter for two favors obtained through the intercession of Our Blessed Mother and St. Joseph. Two Members of the League for the restoration to health through the intercession of the Blessed Virgin. A Promoter for a favor received on the third day of a novena. A Promoter for the success of an undertaking. A Member for a spiritual favor received rom the Sacred Heart through the intercession of the Blessed Virgin. A Promoter for the cure of a sore knee. A Member for speedy recovery from illness. A Promoter for recovery from a dangerous burn n a sickness, after applying the badge and promising to go to Holy Communion and prayers. A Member for the recovery of a sister from a very dangerous illness. A Member for a very great favor obtained through the intercession of the Blessed Virgin and Blessed Gerard. A Promoter for two temporal favors obtained after making a novena, also for improvement in a mother's health and the recovery of a Member from sudden illness. For the

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recovery of a sick person through the intercession of Blessed Gerard. A Promoter for two spiritual favors obtained during the men's retreat in St. Patrick's Church. An Associate for relief from temporary nervousness and mental trouble, also for several spiritual graces and relief in temporal needs. For graces to a Promoter, a mother and relative, and for the conversion from intemperate habits of a relative. Thanks for news from an absent friend and for favors received. For success in studies so as to merit a diploma. For several spiritual and temporal favors.

RENFREW —A Member for a special favor received from the Sacred Heart. A Member for two temporal favors obtained in July last, after saying special prayers to the Sacred Heart. For three temporal favors received through the intercession of the Blessed Virgin, St. Ann and St. Joseph. An Associate for a great tempora lfavor granted.

RICHMOND, QUE.—A Member for three very great favors obtained through the intercession of the most pure Heart of Mary.

SARNIA, ONT.—A Promoter for a special favor obtained.

SAULT STE. MARIE.—An Associate for two favors,—one spiritual and one temporal. A Promoter for a special favor obtained through the intercession of St. Joseph, a promise was made to have mass said in honor of the Sacred Heart.

SEAFORTH.—For restoration to health after many unsuccessful efforts of medical aid, after having made a novena to the Sacred Heart. For a favor obtained through prayers to the Sacred Heart. A Member for a very great temporal favor received in December last, through the Blessed Virgin and St Joseph.

SHERBROOKE.—For a restoration to health, after making a novena to the Sacred Heart of Jesus.

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ST. RAPHAEL'S.—A Promoter for the cure of toothache after praying to the Blessed Virgin Mary. An Associate for a favor received. A Promoter for a favor received after a novena to the Sacred Heart and through the intercession of Mary Immaculate.

ST. THOMAS, ONT.—A Promoter for the recovery of a dear one from an attack of serious illness.

TORONTO.—For the speedy recovery of a mother after having undergone a painful operation; a novena to the Sacred Heart of Jesus was made for the intention. For the partial recovery of two persons from a tedious illness, also for a spiritual and temporal favor obtained. For increased attendance at a school; the favor having been granted at the time petitioned for. A Member for a particular favor granted after a novena made time and again in honor of St. Joseph and Our Lady of the Sacred Heart. An Associate for many favors received. A Promoter for a complete restoration to health, and a great spiritual favor obtained after invoking the aid of the Sacred Heart and the Blessed Virgin. An Associate for a favor received. A Promoter for a prosperous journey. For a very great spiritual and temporal favor received after sending in the intention four or five times. Two Members for two temporal favors granted. A Promoter for a temporal favor. An Associate for a temporal favor after a novena to the Sacred Heart. For a person having gone to confession and communion who had not communicated for some years.

WALTHAM, MASS.—A professional man desires to express his gratitude to the Sacred Heart; to prayers offered to the Sacred Heart he owes a good deal: he has given up all bad habits, and is striving to lead a Christian life. He is also succeeding in his profession beyond his most sanguine expectations.

WINNIPEG.—Three special thanksgivings for three

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special favors obtained by three persons during the month of February.

URGENT REQUESTS. For favours, both temporal and spiritual, have been received from Almonte, Berlin, Burlington, Vt., Chapeau, Chatam, Ont, Dundas, Emsdale, Ont., Flos, Fort William, Grafton, Hamilton, Kingston, Lindsay, Lower Bartibog, Moncton, Midland, Munroe's Mills, Manotick Station, Montreal, Oakland, Cal, Ottawa, Port Arthur, Port Hood, Port Colborne, Quebec, Renfrew, Richmond, Smith's Falls, Sudbury, Summerville, P. E. I. Toronto, Waltham, Moss, Winnipeg.

TORONTO.

THE MEN'S LEAGUE.

Sunday last was a great day at St. Michael's. Such a large gathering of men has rarely been seen at communion even in the Cathedral, where the number of communicants is always great. But on last Sunday the men seemed to have the church all to themselves at the 9 o'clock Mass, and almost everyone present approached the Holy Table. The members of the Men's League and the members of the Irish Catholic Benevolent Union, who are nearly all members of the League of the Sacred Heart, quite filled the centre aisles of the church, while the Boys' Company, the cadets of the League, took their places in St. Joseph's aisle, and St. Agnes' Society, the Ladies' Branch of the I.C.B.U., assembled before the altar of the Blessed Virgin. The men of the I.C.B U., led by their excellent band, and wearing their regalia and badges, marched from their hall to the Cathedral, and presented a splendid appearance.

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When all had taken their places in Church, the sigh was most edifying and impressive. Mass was said by the Very Rev. Vicar-General McCann. His Grace the Archbishop, who always manifests such a deep interest in Catholic Societies, and to whom, under God, the League of the Sacred Heart owes its wonderful success in the city and diocese, was present at the Mass to encourage and bless the great gathering of men. His Grace made a brief but most eloquent and fervent address before communion, and then spoke again after communion, exhorting all in burning words to be loyal to our Lord and Leader they had just received, to be true to their convictions and their consciences, to God and their country. It seems the Catholic societies are to parade on St. Patrick's Day; but the parade that must ever please St. Patrick best is the grand march that men make to the altar rails—such a magnificent Catholic parade as was seen in St. Michael's last Sunday.

Father Ryan, the Spiritual Director of the Men's League, and Chaplain of the I.C.B.U., has reason to fee proud of his men and boys and most hopeful of his very promising society of St. Agnes. May each and all have the success they so well deserve.—*Catholic Register*, Toronto.

Our Lady of Lourdes' Parish.

A very interesting and impressive ceremony was held at the church of our Lady of Lourdes last Sunday evening. The beautiful church was crowded with a most attentive and fervent congregation, and fourteen new Promoters of the League of the Sacred Heart received their crosses and diplomas.

The Rev. Pastor, Father James Walsh, chanted the vesper service, and the crosses and diplomas were blessed

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and conferred by Father Ryan of St. Michael's Cathedral, who gave a stirring address to the members of the League before the solemn blessing and distribution of honors.

Father Ryan warmly complimented the pastor and people of our Lady of Lourdes on the splendid success of the League in their parish. He said it was only natural to expect that the League of the Sacred Heart of Jesus should flourish and bloom and bear much fruit, under the fostering care of our Blessed Lady, who may well be called the foundress of this beautiful devotion, as she gave her Divine Son this human Heart, from which this devotion springs and to which it should be directed.

The League at Our Lady of Lourdes was also specially favored by the immediate and encouraging presence of His Grace, the Archbishop, who had done so much to make this great doctrine known and loved. But the practical success of the work, and the number of new Promoters, told eloquently, too, of the untiring zeal of the pastor and the earnest piety of the people of Our Lady of Lourdes' parish.—*Toronto Evening Star*, Jan. 22.

HOME.

Out of this exile, this valley of tears,
Out of the depths of sin,
We cry to thee, Mary, Queen of May ;
We cry to thee, Mother, and list as we pray
That thy loving smile may dispel our fears ;
That thy Son, at thy prayer He always hears,
May cancel our faults and open the way,
And bid us at last, at the close of day,
Joyfully enter in.

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INTENTIONS FOR MAY.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—Tu—SS. PHILIP and JAMES. Ap. bt, mt. Begin well Mary's month. 53,857 Thanksgivings.

2.—W.—*St. Athanasius, Bp.* D. All for Jesus. 11,647 In affliction.

3.—Th.—ASCENSION. bt, gt, ht, mt, rt, st. Joy of spirit. 14,070 Departed.

4.—F.—*St. Monica, W.* at, dt, gt, pt. Perseverance in prayer. 26,851 Special.

5.—S.—*St. Pius V., P.* rt. Devotion to the Holy Rosary. 3,158 Communities.

6.—S.—*St. John at the Lat. Gate.* at, gt, rt. Suffer for God. 11,813 First Communions.

7.—M.—*St. Stanislaus,* B.M. Zeal for the Eucharist. The Associates of the League.

8.—Tu.—*Appar. of St. Michael, Arch.* Confidence in Angels. 5,391 Means.

9.—W.—*St. Gregory Nazianzen, Bp. D.* Visit Church often. 14,249 Clergy.

10.—Th.—*St. Antoninus, Bp.* ht. Love for the poor. 123,372 Children.

11.—F.—*St. Francis Jerome,* S.J. Pray for Missionaries. 18,850 Families.

12.—S.—Vig. *SS. Nereus and Achilleus.* Pray for young men. 14,774 Perseverance.

13.—S.—PENTECOST. bt, gt, mt, rt, st. Devotion to the H. Ghost. 3,773 Reconciliations.

14.—M.—*St. Boniface, M.* Grieve not the Spirit. 9,627 Spiritual.

15.—Tu.—*St. Isidore,* ploughman. Need holy inspirations. 10,151 Temporal.

16.—W.—*Ember D.—St. Simon Stock.* Devotion to the Holy Scapular. 5,519 Conversions to faith.

17.—Th.—*St. Pascal Baylon, C.* ht. Devotion to the Eucharist. 15,733 Youths.

18.—F.—*Ember D.—St. Winand M.* Spirit of Penance. 2,037 Schools.

19.—S.—*Ember D.—St. Peter Celestine.* Spirit of Generosity. 8,695 Sick.

20.—S.—M.H. TRINITY. bt, mt. Respect to the Sign of the Cross. 117 Missions.

21.—M.—*St. John Nepomucene, M.* Prudent silence. 512 Works.

22.—Tu.—*The Finding of the H. Cross.* rt. Study your Crucifix. 2,144 Parishes.

23.—W.—*Bl. Andrew Bobola, M.* Pray for the Persecutors of the Church. 21,149 Sinners.

24.—Th.—CORPUS CHRISTI. bt, gt, ht, mt, rt. Reparation. 13,399 Parents.

25.—F.—*St. Gregory VII., P.* dt, pt. Zeal for the Church. 4,482 Religious.

26.—S.—*St. Philip Neri, C.* Spirit of cheerfulness. 1,660 Novices.

27.—S.—*St. Mary Magdalen de Pazzi.* Spirit of Prayer. 2,227 Superiors.

28.—M.—*St. Augustine of Canterbury.* Pray for heretics. 7,469 Vocations.

29.—Tu.—*St. Maximinus, Bp.* Pray for Sodalists. The Promoters.

30.—W.—*St. Felix, I., P.* Be cheerful in givings. 31,796 Various.

31.—Th.—*St. Angela Merici, V.* ht. Pray for devoted nuns. The Directors.

t=Plenary Indulg.; a=1st Degree; b=2d Degree; g=Guard of Honor and *Roman Archconfraternity; h=Holy Hour; m=Bona Mors; Promoters; r=Rosary Sodality; s=Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

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JUBILEE YEAR OF THE LEAGUE OF THE SACRED HEART.

1844–1894.

UNIVERSAL TRIDUUM OF THANKSGIVING.

The blessings which the Sacred Heart has deigned to shower on Its Holy League of the Apostleship of Prayer for the last fifty years have been numberless and simply wonderful. So that the Holy Father Leo XIII was able without exaggeration, in that well known audience of October 11, 1893, thus to address the Italian delegates:

"You stand here as the representatives of one of the associations dearest to our heart, the Apostleship of Prayer: a plant of recent growth which decks out and renders so gladsome the garden of the Divine Husbandman. Though it sprang up but yesterday from an humble germ, it already rears aloft its gigantic boughs and casts a grateful shade over the whole Christian world, gather-

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ing around itself countless multitudes of the faithful of divers nations, all bound together by the same thought, with a common intention in the same practices of pious exercises and of Christian virtues."

At the sight of this marvellous fecundity, in the presence of this exuberant bloom, it is surely not too much to expect that a universal hymn of thanksgiving should go up from our midst, loud and strong, to the God of all grace for His munificence. The Director General of the Apostleship makes, through his official organ, an appeal to us, Members of the League throughout the world, and invites us to join in one grand pean of gratitude and love. And to whom, he asks, is this solemn thanksgiving to be directed? Evidently to the Heart of Jesus. It is that adorable Heart we invoke every day, and it is that loving Heart that answers our petitions with an endless flow of blessings. To Him, then, the homage of our gratitude, to Him our song of triumph and of thanksgiving.

But in this concert of praise are we to forget the Immaculate Heart of Mary? God forbid. The Heart of the Mother is not to be separated from the Heart of the Son, and it is through that virginal Heart of Mary that every morning our offering of prayers, of work and of sufferings passes to the Sacred Heart Itself. The League of the Heart of Jesus is in truth a League of the Heart of Mary, to her also, then, the homage of our gratitude. To this august Queen let us send up our hymn of thanksgiving; to this incomparable Mother, our most fervent and sweetest hymns.

Finally, the glorious St. Joseph must have his share in this tribute of gratitude and love. St. Joseph was the head of the Holy Family and with this title alone he has a right to our grateful acknowledgments. But it is also well to recall the fact that the founder of the League of the Heart of Jesus placed his work, at its very inception, under the

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exalted patronage of St. Joseph. In his work, St. Joseph is held up to all the Associates as the Patron of the Apostleship, as the *model* and the *master* of the disciples of the Heart of Jesus.

Therefore, in this Jubilee Year, we are in duty bound to pay to the august Spouse of Mary, to the Foster Father of Jesus, a becoming tribute of praise and gratitude.

Wherefore, [continues the Director General, we earnestly invite our Associates, all the world over, to celebrate a *solemn Triduum* of thanksgivings, to be held some time in the month of June, with the following order of exercises :

MONTH OF JUNE.

Triduum of Thanksgiving to the Heart of Jesus.

FIRST DAY.

Morning :—Mass of Thanksgiving in honor of St.Joseph patron and model of the Friends of the Sacred Heart ; General Communion offered for the intention of all the Christian families and schools of the universe.

Evening :—Solemn Benediction. In parish churches and public oratories, *consecration of families* to the Sacred Heart, under the auspices of St. Joseph. In schools and colleges, consecration of youth to the Sacred Heart. *Te Deum.*

SECOND DAY.

Morning :—Mass of Thanksgiving in honor of the Immaculate Heart of Mary ; General Communion for Canada, our country.

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Evening : — Solemn Benediction and consecration of Canada to the Immaculate Heart of Mary. *Te Deum.*

THIRD DAY.

Morning :—Mass of Thanksgiving in honor of the Sacred Heart of Jesus; General Communion of atonement for the intention of the Holy League of the Apostleship of Prayer.

Evening :—Holy Hour; solemn Benediction and universal consecration of society to the Sacred Heart, made by all the Associates of the Apostleship of Prayer throughout the universe. *Te Deum.*

Wherever practicable, it would be well to have a sermon in the morning or the evening for the edification of our Associates.

In all the churches where this Triduum is celebrated, the banners of the Sacred Heart, of Mary Immaculate and of St. Joseph should be displayed, together with the national flag adorned with a representation of the Sacred Heart.

All Associates attending Mass or Benediction should wear the Scapular or Badge of the Sacred Heart, and the hymns should be selected in keeping with the feasts of the Triduum. The third day would be a most opportune time to confer the Crosses on the new Promoters.

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GENERAL INTENTION FOR JUNE.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

SUNDAY OBSERVANCE.

But lately, when the Anarchist explosions so startled Europe, a man with a reflective turn of mind, but unfortunately not a believer, exclaimed :—" Poor, disordered society ! its sole resource is the block, but what is wanting is a return to God."

The same thought was expressed a little differently by the great Catholic orator, Mr. Lucien Brun, when, in speaking of the observance of Sunday, he said : " The world is shaken because it no longer seeks its support in God." And so it will continue to be until it is again firmly settled on its normal basis—the observance of the Lord's Day as a day of rest in the Christian sense. For, is not the refraining from work on Sunday a necessary condition and the first part of that public worship to be given to God, without which, as was previously said, no nation can endure or hope to prosper ?

" Sunday rest," says Archbishop Ireland, " is a vital question from whatever aspect we consider it. As a Christian I ask myself, what will become of the world if Sunday rest is obliterated from the land? Christianity is not a mere profession, not a mere sentiment; it is a rational adhesion to the teachings of the Saviour; it is an act of worship to the Deity according to the laws laid down by the Saviour. There must be a time

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when we can learn His teachings, a time when we can worship as He has prescribed. Sunday has been marked out by the Christian world as the one day sacred to this noble purpose. Six days are allowed to toiling for a living; when the seventh comes, let us look upward to the Creator and Lord of all things—worship Him, remember whence we have come and whither we are going, and sit as humble disciples to hear the Gospel of Christ.

"Blot out Sunday, let people on that day, as on others, think of material things and be given to material toil, very soon Christianity weakens and disappears. There are many causes at work diminishing the power of religion; but one is assuredly this,—the loss of reverence for the Sunday. The Christian religion is well able to take care of itself in the presence of any enemy when men are conscious of its power and know its truths; but when the opportunity has not been given them to understand it, to listen to its precepts and its heavenly truths, it cannot live in minds and hearts.

"The obliteration of Sunday is the proclamation of materialism; it is the making of man a mere machine to grind out material wealth. This is the latest danger of our present civilization. Everyone wishes to become rich; and the richer one is the richer he wishes to become, so that employers and employees seem to have but one purpose—to gather as much as they can of the dust of earth. The thirst for wealth hardens men. It takes away the spiritual and higher life, without which men are not men, but mere beasts of burden. It scatters to the winds the social virtues without which families and nations are impossible. It decrees as the practical religion of all men, the survival of the fittest in the physical world, which means—let men fight as best they can for life; let them reign who grasp the most, and let the weak die."

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The secret and anti-Christian societies never failed to comprehend how disastrous the doing away of Sunday observance would be for the interests of religion; so they set to work, in Catholic European countries especially, to invalidate any legislation which might lend to it the sanction of the strong arm of the law. To-day, it would be most opportune to proclaim loud and long that Christian legislation forbidding Sunday work, and which in Catholic countries masonic tyranny alone repealed, was altogether in favor of the toilers and wage-earners, that it constituted for them an enfranchizing code and guaranteed them a degree of freedom which was indispensable. On the contrary, the liberty of toiling on Sunday is in truth but a fallacious freedom, and one of those liberal servitudes, one of those numerous "modern conquests" the whole onus of which is adroitly shifted to the shoulders of the poor working classes.

It was in view of this glaring injustice that the Archbishop of St. Paul in his paper to the International Congress on Sunday Rest insisted on the necessity of a change:—"Especially in favor of the toilers," he wrote, "do I invoke your aid to maintain Sunday rest. The key-note of the discussion of the papers to which we have listened is the relation of Sunday rest to labor. I am glad that the question of Sunday rest is placed so emphatically upon this platform; because if we once have the toilers of the land deeply interested in the Sunday question, the Sunday is saved. It is by their own heedlessness they lose it; and in saving themselves, by saving Sunday, they save society.

"I know well that we cannot ask the interference of the civil law for mere religion's sake. This consideration is often urged against enactments of Sunday laws. But Sunday is more than a religious day. Sunday is the safety of society, the safety of the nation. Sunday is the

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inheritance of those who are disinherited from the wealth of the world. Sunday is the day needed by the masses of our people. On this ground I appeal to our law-makers to aid us in preserving it from desecration.

"The opponents of Sunday strive to have us believe that the violation of Sunday rest is more or less in the interests of labor.....Labor is most concerned in the sacred observance of Sunday. What is the laborer? A mere toiling machine, designed for no other destiny on earth? Has he no other purpose to serve than to whirl and twist the revolving wheels of the industrial machine in grinding out wealth? Even if he were but this, rest is required; for the physical forces of the laborer are diminished by constant toil, and the experience of the world shows that more work can be done with less hardship on each day when the laborer works only six days and rests one day in the week. The Creator of man has so fashioned him that he must from time to time recuperate his physical force. But the laborer is not a mere machine. It is not only his hands and his feet that toil. He has thought, mind, intelligence; and if no opportunity is given for the development of his soul, his labor will show the lack of the intelligence which stamps the fruit of human toil and gives it value.

What is the laborer? The laborer is a man, a child of God, an heir of the Eternal Father. Man is God's rational creature, put upon earth for a high, a divine purpose; and whatever interferes with that purpose is a curse, and let it be anathema before heaven and earth."

The Catholic Church has always strained every nerve to protect in the very interest of the toilers the true freedom of the Sunday. An eminent author has not hesitated to affirm that this institution, placed by the Church beyond the reach of short-sighted cupidity, sums up the whole effort of Christianity to secure the triumph of the

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freedom of the spiritual life over the thraldom of the material.

Thank God, more than one step has of late years been taken to secure that wholesome freedom. At the International Conference of Berlin, in March, 1890, it was acknowledged without one dissenting voice by the representatives of the several European Powers, that from a moral standpoint, as well as in view of physical and industrial requirements, one day of rest out of the seven was necessary for those who labor. The members with an overwhelming majority emphasized their conviction, that this day of rest could be none other than the Christian Sunday. This was a consoling feature, seeing that several of the representatives present held very advanced radical views.

First and foremost, what is now necessary, in view of the continuous threats of Socialism, and to bear down all further opposition, is a grand manifestation of public opinion in favor of placing again on the statute books of such countries where they were obliterated enactments rendering legal and universal Sunday rest.

And next, that Catholics in these countries abroad and here at home observe faithfully and by their influence bring others around them to reverence the Lord's day with equal fidelity. Let us not forget that in the solemn consecration formulated by Pius IX, June 16th, 1875, in the name of all Catholics, we pledged ourselves to the Divine Heart "to observe ourselves all holidays of precept, and to lend all our authority and influence to promote in others the observance thereof."

We know, and we are thankful to God for it, that in this great Dominion we have not as yet to deplore the desecration of Sunday to the same extent as in some countries on the European continent; but, of late years, have we not seen introduced among us here in this great

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Catholic city of Montreal, the city of Mary from its foundation, certain Sunday amusements, reproducing all the objectionable features of the Sunday spectacular entertainments of the gayest of European capitals? During the very hours of the offices of the Church they are thronged with men, women and children who would look upon it as an affront to be told that they were not good Catholics. This is the entering of the wedge. And those who countenance this innovation do not deserve to be ranked amongst the faithful ones of Christ; they are not gathering but scattering.

It is not for the friends of the Sacred Heart to discountenance in any pharisaical spirit innocent amusements for the young or legitimate relaxation for the weary army of toilers who have but Sunday for their week's outing, and who have satisfied their dominical duties by attendance at the offices of the Church. No one would begrudge them the breath of fresh air they enjoy on our mountain top, nor the glorious spectacle they take in from that vantage point, nor the very music of their own children's voices, whose hearts are gladdened by this occasional glimpse of and contact with nature in all her loveliness. No; all this is soul-inspiring, and raises the heart to God in gratitude for this softening down of the hard lines of life and this foretaste in an infinitesimal degree of what Heaven will be when the laborer's rest will be eternal.

Let us in our households make the Sunday a real day of rest, to be looked forward to by every member of the family, not as a day of weary monotony and puritanical gloom, but a day of joy, of brightness; a day given to God, with its early hours of attendance at Holy Mass, the great Sacrifice of Redemption, and sweet moments of communion with our Lord; a day with its instructions and exhortations accepted as a balm for the past week's cares and inflictions, and as an incentive to encounter with

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courage the trials to come; a day with its quiet enjoyments, from which no one of the family should be excluded; a day closed with the Vesper song and the blessing of our Saviour, who comes forth from His tabernacle in that form in which He has realized the ardent wish of His Sacred Heart, and in which He "delights to be with the children of men."

"See that you keep My Sabbath: because it is a sign between Me and you in your generations. Keep My Sabbath: for it is holy unto you; he that shall profane it shall be put to death: he that shall do any work in it his soul shall perish out of the midst of his people."—*Exod. xxxi., 13, 14.*

"Keep My Sabbaths and reverence my sanctuary.... If you walk in My precepts and keep my Commandments and do them, I will give you rain in due seasons. And the ground shall bring forth its increase, and the trees shall be filled with fruit....You shall eat your bread to the full and dwell in your land without fear....I will give peace in your coasts; you shall sleep, and there shall be none to make you afraid....and the sword shall not pass through your quarters. I will look upon you and make you increase....I will set my tabernacle in the midst of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people."—*Levit. xxvi.*

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of prayer: in particular for all the Members of Thy Holy League, that, renewed in the spirit of their engagements, they may become more and more the active apostles of Sunday observance. Amen.

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SIXTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"Sinners shall find in My Heart the source and infinite ocean of mercy."

By JOHN J. BRANIN.

AH! HAPLESS here I kneel by sin defiled;
The soul, Thou quickenedst at its new birth, dead;
All pleasure gone, all save one comfort fled,
That Thou, O Lord, still lov'st Thy guilty child.
O! Heart for me on Calvary's Mount reviled;
Pierced Heart, which for my cruel sins hath bled;
Thou still hast love for whom Thy blood was shed,
And bidst him come, nor fear a Heart so mild.

O God, when unto Thee we sinners pray,
Thou e'er with mercy fraught dost heed the call;
Thy love doth wash the crimson stain away,
Thy precious gifts of grace beflood the soul.
Oh! Heart of love, Thy mercy who can say!
Great though Thy works, Thy mercy crowns them all.

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THE THREE KNIGHTS OF ST. JOHN.

LEGEND.

The following legend is from Colin de Plancy. The main outlines, which are identical with the lessons in the breviary, give the origin of the famons shrine at Laon of Our Lady of Liesse. All that now remains of the statue, spoken of in the legend, is inclosed in that of Our Lady's Chapel in the Gesù at Montreal, as will be seen by the sequel. The annual feast of Our Lady of Liesse, (or Gladness), granted by the Holy See at the time of the translation of the statue to this continent, falls on the 1st of June.

FULK of Anjou, the fourth Christian king of Jerusalem, held the weighty sceptre of Godfrey of Bouillon with a trembling and uncertain hand; but he took care to fortify Beersheba, the ancient frontier of his kingdom, and to commit the guardianship of it to the bravest of the soldiers of the cross,—those devoted men whom an inspiration of charity had created Hospitallers of the Holy City, and who had become in 1104 armed monks, ready to fight in defence of the Holy Sepulchre and the pious pilgrims who frequented it Consistently with their twofold character of religious and soldiers, they bore the cross on the hilt of their swords, and concealed the hair-shirt under the cuirass, and were called the Knights of St. John of Jerusalem.

At four leagues from Beersheba was the first fortress of the Mussulman, Ascalon, that ancient city of the Philistines; which at that time was occupied by a

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numerous army, between which and the Christian host were daily skirmishes, surprises and ambuscades.

In the year 1131, among the crusaders who were guarding Beersheba, there were three knights of great renown, brothers, of the house of Eppe, who, at the summons of the Holy See, had left their smiling domains to fly to the assistance of the Christians in the East, and had won themselves, by mighty deeds of valor, the distinction which warriors most prize, that, namely, of being always placed in the hottest of the battle, and chosen out for every service which involves peculiar danger.

One day, the advanced sentinels of the Christian garrison suddenly gave the alarm in Beersheba, for numerous armed battalions had been seen to issue from Ascalon, and were marching onward with a rapid step. The three knights were commanded to go forward with their standards to meet the enemy, and to force them to give battle, and thus to prevent their besieging the town. The encounter was sharp; for the Saracens attacked fiercely, and the Franks (as they were called in Asia) showed then, as ever, that they had not yet learned to turn or to draw back before the scymitar. After they had received, as immovable as rocks, the onslaught of the enemy, and driven back the assailing multitudes, they rushed on their lines thus thrown into disorder, and made great carnage; and then pressed after them as they fled, to complete the victory. In this pursuit they had to cross a ravine, in which was placed an ambuscade of the enemy; and they found themselves, unawares, completely surrounded, a fresh band of Saracens having emerged from their hiding-place, and caught them in the rear. They made a vigorous defence, but their numbers were too unequal for success to be possible, and the whole little band of

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Christians were cut to pieces, except the three knights, who, wounded, but fighting to the last, and worn out with their efforts, were taken prisoners, disarmed, and bound with cords and dragged into Ascalon. The soldiers, enraged at having bought their captives so dearly, ill-treated them in every possible way, and they would never have reached Ascalon alive but that one of the Saracen chiefs remembered the ransom which might be exacted for knights of such eminent valor.

But there was no thought of ransom; not one of the little Christian band had returned to Beersheba to bear the news of the battle, and all there believed that the three good knights of Eppe were dead. As new skirmishings were taking place every day, it was thought that the prisoners were not in safe custody at Ascalon; and an officer who was going to Cairo in search of reinforcements thought to pay his court to the sultan by offering them to him: and, in fact, the sultan was well pleased to receive the three heroes; for he admired their lofty stature, beauty of countenance and uncommon strength, and more especially all that was told him of their feats of valor. Accordingly, he received them with great courtesy, and announced to them immediately by his dragoman, that it would only depend on themselves to receive ample compensation for all they had lost.

The knights understood well what this meant; but this first day they only replied by a silent obeisance. They were allowed a week of repose, during which time they were guarded, but treated with great respect; and then the sultan declared to them that he was ready to admit them among his chief favorites, and to give them the command of his armies, if only they would renounce the Christian faith and become Mahometans. The three knights recoiled in horror from the proposal, making

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the sign of the cross. They were neither skillful disputants nor theologians, but they were full of faith and honor: they answered that, as Christians and knights, their hearts as well as their arms were consecrated to Jesus Christ; and that whether victorious or vanquished, whether in triumph or in martyrdom, they hoped never to be found wanting to God and never to swerve from the path of honor.

This reply astonished the sultan; and he commanded the prisoners to be led back to the place of their confinement, resolving to leave no means untried of overcoming their resolution; and accordingly, for several days, he tried offers, promises and entreaties; but all in vain: the three brothers were immovable.

After this he confined them more closely, and sent the most learned doctors in Cairo to confer with them, who exhausted their eloquence and their arguments in extolling a religion of sensualism and death; but they made no impression on the steadfast faith of the knights; and, more furious than the sultan himself, because their pride was humbled, they persuaded him that severity alone could break those iron hearts. Accordingly, the three brothers were condemned to closer imprisonment, worse food, and more galling fetters; and from day to day their captivity became more and more painful. Some handfuls of barley were their only food; they were chained down to their dungeon floor and shamefully treated; and this slow martyrdom lasted more than two years, during which time their strength could scarcely have endured, but for those immense consolations, such as the world cannot conceive, which Almighty God bestows on the hearts of those who are His own, and which He lavished on these three knights; so that when their enemies believed them to be cast down, crushed and overwhelmed, they were really, from the depths of

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their dark prison, singing hymns of thanksgiving; and whenever they were brought before the sultan, they appeared with a serene countenance and a free and joyous heart.

The Saracen was altogether perplexed: the wonderful perseverance of these children of Christ appeared to him an inconceivable pitch of heroism; and the more they resisted him, the more eager he became to gain over to himself hearts whose fidelity had been thus manifested to him. He did not know that against all his efforts, against Satan and all his snares, these holy knights were aided by prayer,—that all-powerful weapon from the armory of faith. They prayed incessantly; they asked from God that which He never refuses,—the grace to remain His children; and they asked it in that name before which Hell trembles, imploring the intercession of our common Mother, who never abandons those who have recourse to her. Thus, protected by our Lady, signed with the Cross of our Lord Jesus Christ, captives for His cause, and living under the eye of God, they suffered in patience, until at last the sultan resolved on making a final effort against them.

He had one daughter, named Ismeria; she was young, eminently beautiful, and celebrated far and near as a miracle of genius and wisdom. To her he had often spoken of these Christian knights, and complained of their resistance. "My father," said the princess one day in answer, "your doctors must be unskillful, or their interpreters must misrepresent their arguments; I think if you would suffer me to try, that I might be able to persuade them;" for in truth the fair Ismeria was urious to see men of such a character. "Well, my daughter," said the sultan to her one evening, "to-morrow you shall go to the prison of these Christian knights, and speak with them. You shall try whether

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you can succeed where our doctors have failed; and if, either by learning or good fortune, either by your wisdom or your charms, you prevail on them to follow the standard of the prophet, it will indeed be an illustrious conquest. Neither do I shrink from the chance of one of them becoming enamored of you; for I should be too happy to have such a son-in-law."

The next day, the beautiful princess, with a splendid retinue, visited the prison of the knights. She knew a little of the language of the Franks, which she had learnt from a European slave. Too skillful to betray at once the mission on which her father had sent her, she mentioned as the motive of her unexpected appearance her ardent desire to behold warriors of such renown, and, if possible, to save them; for, since no ransom had been offered for them, and they persisted in adhering to their own faith, the people were clamoring for their death.

They replied, that the messengers whom they had charged to bear to France the tidings of their captivity had probably never reached their destination, and therefore their family doubtless believed them to be dead; that they had therefore no means of paying their ransom, unless one of them might be permitted to return to Europe. This, of course, was by no means the sultan's intention. They added, that as to denying the faith, they trusted that the mercy of God would avert from them any such dreadful calamity. They also thanked the princess for the pity she expressed towards them, and told her what pleasure they felt in hearing her speak their own language.

Ismeria, touched with compassion for these noble knights, then began in good faith to endeavor to bring them to the religion of her father, and explained to them the doctrines of the Mahometan religion. She spoke

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with such entire sincerity, that the knights could not help feeling interested in the poor young girl brought up in these fatal errors; and after having ascertained from her that none of her attendants understood the language of the Franks, they asked her permission to explain to her, in their turn, their faith and their hope.

The princess not only consented, but, without in the least foreseeing what the result would be, showed a lively curiosity to become really acquainted with Christianity, and to hear its doctrines set forth by those who really believed in it. The eldest of the knights then explained to her all that the Church had taught him of the creation of man, of his fall, and its fatal consequences; of the promised Redeemer; of the Incarnation, Passion and Death of our Saviour; of the reconciliation of man with God, and the restoration of woman by the blessed intervention of Mary in the great mystery of redemption. He explained the Holy Trinity, three persons in one God; he spoke of everlasting blessedness in heaven. The clearness and precision of his words astonished his brothers; for he, like them, was neither a cleric nor a preacher. They, in their simplicity, had forgotten our Lord's saying: "When ye are called to bear witness of Me, take no thought beforehand what ye shall speak: I will give you words and wisdom which your adversaries shall not be able to gainsay."

The princess was struck; and, in the agitation of her mind, promised to return the next day. She delighted her father by telling him that she intended to continue her conferences, for that she expected they would produce some result. That same night she had a vision, in which she thought she saw the Blessed Virgin leaning over her; and this drew her heart altogether to the Christian faith. The conversation on the second day was entirely on Mary, the Mother of grace, of whom the

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knights poured forth such sweet praises, and related such consoling wonders, that the princess, longing to honor the Mother of God as she is honored by Christians, besought them to make her an image of our Lady. The three brethren were no more artists than they were doctors of the faith; but fearing to refuse to attempt anything which might be the will of God, they promised to attempt the pious work, if they could be furnished with wood and tools for carving.

(*To be Continued.*)

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. Thomas Brick, d. April 2nd, and Mr. John Burns, of Hamilton; Miss Mary Burke, of Buckingham, d. March 25; Mr. and Mrs. John McDonald, of Warkworth; Mrs. Patrick Murphy of Orillia, d. March 26; Frank Smith, d. Jan. 14, Mrs. Louisa Burke, d. Jan. 26; Mrs. Bowland, d. Feb. 28; Mr. Allan McPherson, d. March 4; Mr. Edward Moran, d. March 11; Mrs. Mary Flavin, d. at Halifax, Mar. 16; and Mrs. Maria Driscoll, d. April 5, all of Kentville, N.S.; Mr. James Sheridan of Montreal, d. at Cote St. Antoine, April 19; Mrs. John McNamara of Seaforth, d. at Hamilton, Feb. 1; Mr. Timothy Coughlin of Seaforth; Mrs. Daniel Ryan of Union, Elgin Co.; Captain Stewart of Parry Sound, d. April 8; Mrs. Stone, of Bracebridge; Mrs. Peter Harkins, of Montreal, d. in Boston: Frank McDonald, of Ottawa, d. at Pueblo, Col. April 27; Mrs. Duncan McRae, d. at McCrimmon, Ont., April 25; Mrs. Duncan R. Macdonald, d. at Alexandria, April 16; Jack O'Neil d. March 8, John Driscoll, d. April 21, Stephen McCann, d. April 23, and Mrs. Mary Holland d. April 26, all of Moncton; Patrick Casey d. Feb. 24, Miss Teresa Waters, d. March 7, and Daniel O'Sullivan d. April 27.

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Mr. David Henderson of Ingersoll; Mrs. Mary Oldfin, of Kingston; Miss Lillie Blanchard, of Montreal; Mary Macdonell, of Alexandria; Mr. Patrick Fahey, of Quebec, father of Rev. Thomas Fahey of Montreal; Miss Annie Christine Walsh, d. April 11; Mrs. Mahan, d. April 16; Mrs. John S. Lynch, d. April 27; Mrs. David Berryman and Mrs. John Stapleton, all of Quebec; Miss Annie Mulligan, of Niagara Falls; Rev. Sister M. Bernard, of the House of Providence, Kingston; Mrs. Mary Kenny, d. April 7; Master Carey Clayton, d. April 11; Miss Minnie Naughton, d. April 17, all of Barrie; Miss Katie Welsh, d. in Perth; Mrs. Sarah Glennon, of Oakville; Isidore Leblanc, of Renfrew; Lawrence Murphy, Mrs. Mary Mooney and Miss Nellie Fraser, of Arnprior; Angus McKenzie Bethune, d. in Denver, and Félicité Daoust, d. at St. Andrew's West, both of Cornwall; Mrs. T. Clifford, of Bathurst, N.B; Mr. George Murrill of Rockland, Mass.; James Quigley and Minnie Jordan, of Kentville, N. S., Mrs. Mary Holmes, d. May 3, Mrs. Hugh Leonard, d. Nov, 16, 1893, and Mrs. Patrick Kearns, d. Oct. 21, 1893, of Coburg; Miss Ellen Peltier, d. Dec. 30, 1893, and Joseph Daniel, d. in February.

TREASURY, JUNE, 1894.

Received from the Canadian Centres.

Acts of charity,....	129,519	Pious reading,.....	62,084
Acts of mortification.	107,203	Masses celebrated,..	2,271
Beads,.....	358,014	Masses heard,.....	139,698
Stations of the Cross,	51,989	Works of zeal,.....	33,551
Holy Communions,..	39,537	Various good works,.	353,650
Spiritual Communions,.....	365,691	Prayers,.....	1,245,057
Examinations of conscience,.....	68,073	Sufferings or afflictions,.....	56,655
Hours of silence,....	194,201	Self-conquests.....	234,884
Charitable conversations,.....	135,686	Visits to Blessed Sacrament	178,610
Hours of labor,....	270,544		
Holy hours.....	7,524	Total....	4,034,461

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TO MY QUEEN OF MAY.

TRIOLETS.

I weaved a flower coronal
  For my fair Queen of May—
The Maytime is her festival.
I weaved a flower coronal;
She wears my wreath; I am her thrall,
  And heart of knight was ne'er so gay.
I weaved a flower coronal
  For my fair Queen of May.

Let knight in joust fight hard with lance
  To crown his Queen of May.
He shivers shafts for loved one's glance.
Let knight in joust fight hard with lance,
To win a peerless hand, perchance,
  But beauty's lilies fade away.
Let knight in joust fight hard with lance
  To crown his Queen of May.

Whene'er with foes unseen I fight
  For my fond Queen of May,
She girds my heart with her pure light,
Whene'er with foes unseen I fight.
Can queen of earth thus helm her knight?
  May strength of grace be mine, I pray,
Whene'er with foes unseen I fight
  For my fond Queen of May!

W. W. E., S.J.

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HIS BIRTHDAY GIFT.

By Miss S. Sutherland.

THE last day of April was fast drawing to a close. The rays of the setting sun shone in through the window, forming a halo round the head of a young girl, who was busily engaged placing flowers before an exquisite copy of the Madona of Good Counsel. As she proceeded with her pleasant task, she sang in clear, bird-like tones:

"And He who made her face so fair
On earth who owned her sway
Will not refuse the slightest prayer
His Mother makes in May."

"Do you *believe* all that, Molly?" came from a masculine voice in the doorway.

"Believe all what, Uncle Phil?" and a bright girlish face was turned towards the visitor.

"All that dainty refrain you have just been pouring, forth with all the ardor of a devotee: 'Will not refuse the slightest prayer His *Mother* makes in May.' Is the treasury only opened in May, and closed all the rest of the year? What do you do during the other eleven months, eh! Molly?"

The girl detected the under-current of sarcasm in his voice, and her sweet face clouded with mingled sorrow

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and indignation. Controlling her emotion, however, she quietly replied: "I am glad you called it *dainty*, Uncle. It is the first time I ever heard you come so near anything like respect when speaking of the Mother of God. The treasury, as you truthfully call it, is *always* open. and Our Lord has *no* stated time for answering His Holy Mother's prayers; but what is the use of trying to explain. You are prejudiced, and only sneer at my poor explanations. I cannot understand it. You have a kindly thought for all, even the lowliest; your charity is boundless; you would not willfully hurt the feelings of anyone; yet when speaking of the Mother of the Christ whom you profess to love and honor, you have only scorn in voice and gesture. Why is it? Why?" and here the brave young voice broke down utterly.

Seeing that he had indeed hurt her, he hastily exclaimed: "There! there! Molly. Don't take it so much to heart. Your old uncle is not so cruel after all. Have I not kept my word to your mother, and in proof thereof are you not here under my puritan roof a full fledged Romanist? And that is not all. Do I not tolerate for that promise's sake all this 'artistic mummery'"? Waving his hand towards the shrine Molly had just been decorating.

"Oh! yes," she replied sorrowfully. "You are generous; but your kindly thought and generosity are only for me and not for the Holy Mother whom I revere."

"Now, now, little woman, that will do. Don't fret. I shall never interfere with your Mariolatry; so think of something more pleasant than arguing religion with your cross old uncle, my birthday, for instance, which, as you know, comes on the last day of your 'Mary's month of May.' Now, was not that prettily said? Am I forgiven? Yes, of course, I am; so dry your tears, and begin to think of what you are going to give me for

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a present on that important day. Remember, I want a very nice one, dear!"

Thus speaking he left the room, bestowing an affectionate glance on Molly, which plainly showed that whatever prejudice he had against her religion, he was very fond of his Catholic niece.

Molly stood musing for a few moments after his departure. Suddenly her face brightened, and she exclaimed aloud as she put a few last loving touches to the flowers on the shrine: "I will not give up. I will begin another novena this very day, and will ask the good Sisters to join me. Surely the same power that caused her sacred image to be miraculously translated over the Adriatic Sea will carry my poor uncle over the sea of his skepticism and prejudice into the haven of our Holy Faith." And kneeling before her beloved picture she poured forth her heart in prayer, for the conversion of the beloved uncle whose charity to God's poor she felt would not go unrewarded.

* * *

Ten years before the opening of our story, Molly's mother died. Before her death she became reconciled to her only brother Phillip, from whom she had been estranged for many years on account of her religious belief. Phillip Wilson was passionately attached to his fair young sister, and when he heard of her "going over to Rome," as he termed her conversion in the convent she was attending, his indignation and horror knew no bounds, and the "wily nuns and priests" came in for the lion's share of his denunciation. Seeing all pleadings on his part were vain to change her mind from her adopted faith, he left her in anger, vowing never to see or speak to her again until she renounced her "new-found superstition," as he did not hesitate to call her adherence to the Catholic Faith. Some time later

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sister's marriage to a rising young Catholic lawyer added fuel to the flame of his anger, and the breach between the brother and sister became wider than ever.

After a few years of happy married life the young husband died, and for some time Phillip lost all trace of his sister, until one day he was hastily summoned to her death-bed, and in an agony of remorse and grief for his long continued coldness and neglect, he solemnly promised to have little seven-year-old Molly brought up and educated in the grand old faith of her parents. True to his promise he did so; and when she returned from school and took up her abode in his house, he never interfered with the practice of her religion, although at times he could not control his contempt for what we have heard him call her "artistic mummery," and his heart was often filled with bitterness to see the child of the sister he loved attending the much despised church, and even honoring under his own roof the picture of Our Lady of Good Counsel. Still he said nothing; his high sense of honor and his promise to the dead forbade it. His toleration, however, was to be rewarded in a way he little thought. Our Lady has brought more stubborn hearts than his to a knowledge of the Spouse of Her Divine Son.

* * *

The last day of May was at hand, and Molly, despite her prayers, was beginning to lose a little of her enthusiasm as she saw no sign of relenting on her uncle's part,—in fact, he seemed more taciturn than usual —keeping his apartments for days at a stretch and often not even appearing at the luncheon hour, something unusual in her punctilious uncle. She could hear his measured tread far in the night and during the day. He sometimes was absent for hours, giving no explanation as to his whereabouts, and poor Molly was commencing to

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get alarmed for his health. However, she decided she would begin another novena on the following day, the first of June. She went to the room as usual to place fresh flowers before Our Lady's picture, and kneeling, breathed a prayer for the success of her novena. Rising from her knees she felt an unaccountable gladness take possession of her, and hearing her uncle's voice calling her, she hastened to his side. Looking at him, she noticed in his face a quiet look of content and happiness that she had never seen there before. He drew her to him. and whispered as he passed his fingers through her fair curls: "Wish me joy of my birthday, Molly. My happiest one, my child, to-day. Your old uncle has turned his back on all his former prejudices, and was received into the Church of which you are such a zealous little member, and to-morrow morning I will, please God, celebrate the opening of the month of the Sacred Heart by partaking of the Bread of Angels. Are you glad, my child?" he asked as he bent down and touched her cheek with his lips.

"Glad! Oh! uncle! Glad!" Molly burst into a great fit of sobbing, threw her arms round his neck and clung to him, crying: "Thank God, oh uncle!" She could say no more; her voice was choked with great sobs of joy and gratitude.

Her uncle, deeply moved, exclaimed:

"Don't cry, little one, even if the cause is joy. No more tears, but let us thank Him for this last crowning mercy." As he finished speaking the Angelus bell rang out clear and musical, and both bowed their heads in silent prayer in honor of the Mystery of the Incarnation.

Returning from church the next morning, Molly heard the story of her uncle's conversion. "The words of your song, dear child, haunted me, 'Will not refuse the slightest prayer His Mother makes in May,' and the

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thought struck me, what if after all I am wrong and Molly right? With me to doubt was to investigate. I procured books and asked advice, and soon saw I had been in error,—honestly if you will, but error notwithstanding. I remembered your mother's happy death and her dying anxiety to have me promise that you would be brought up a Catholic. I knew you were praying for me, for I often glanced in at you as you knelt before the picture you love so well, and still the words kept ringing in my years 'Will not refuse, will not refuse.' Not to weary you with a long story, my dear; I saw I was wrong, but not without many a mental struggle, for the habits and prejudices of years are difficult to overcome; but in the end the grace of God conquered, and here I am a Catholic in answer to your novenas. Don't look surprised," he said, as he caught Molly's look of wonder. "The good priest told me all about it."

Thrice happy, Molly made no reply, but her heart kept beating with gratitude to Our Blessed Lady for this last and crowning happiness.

And now Our Holy Mother of Good Counsel has no more devoted client, nor the Pious Union a more zealous member, than Phillip Wilson, who endeavors in every possible way to show his gratitude to her through whose holy intercession he obtained the priceless gift of the Faith.

THE LEAGUE ABROAD.

THOMPSONVILLE, CONN.

Last winter, when the Jesuit fathers, Revs. A. D. Turgeon and E. Proulx, of St. Mary's college, Montreal,* were on the point of finishing their mission in this

* Reverend Pastors who wish to secure the services of Missionaries in establishing the League of the Sacred Heart in their parishes will kindly apply to Reverend Father Superior, St. Mary's College, Montreal.

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parish, they promised to return, as soon as the opportunity should present itself, for the purpose of establishing the Apostleship of Prayer. In fulfillment of this promise and in compliance with the earnest desire of pastor and congregation, they arrived here Wednesday, April 11, and on the following day began their labor for the spread of the devotion to the Sacred Heart of Jesus. Needless to say, their appeal to the people of Thompsonville met with a warm and generous response. Their success was phenomenal. They desired to make a modest beginning, to found a society which would merely form the nucleus of a permanent and constantly growing body of the faithful bound together by devotion to the Sacred Heart. Fancy their surprise and gratification, when the members of the newly founded League mustered fully six hundred strong on the first Sunday of their existence. It is confidently expected that, before the expiration of two months, the roster of the Apostleship of Prayer in Thompsonville will contain at least fifteen hundred names.

After vespers last Sunday, the Rev. Jos. M. Gleeson, pastor, read the Act of Consecration of the parish to the Sacred Heart. The sanctuary was beautifully and tastefully decorated for the occasion, and the church was crowded with earnest participators in the ceremony. Surely, so great a devotion will meet with its reward. The faith of the people, never greater than in this period of financial distress, will certainly bring to them blessings innumerable. Their prayers, united to those of the millions already enrolled in the League, will find favor in the court of heaven, and will plead successfully at the great white throne.

The following are the names of those Promoters who have already completed their lists: Annie Dufficey, Maggie Hartnett, Lizzie Hughes, Minnie L. Cowhig, Katie Sullivan, Annie Fallon, Ellen Noone, Johanna Carney,

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Mary Lyons, Bridget Tierney, Maggie Palmer, Lizzie Carney, Annie Dunn, Nellie Sullivan, Bridget Dunne, Katie Driscoll, Johanna Sullivan, Bridget Manning, Julia Kelly, Mary Crowley, Minnie Hyland, Julia Lynch, Maria Costello, Mary Connors, Julia Monseau, Malvina Hamel, Bridget Kennedy, Maggie Savage, Mary Retigan, Ellen Shanahan, Alice Code, Catharine Walsh and Mary Fitzgerald. Several other Promoters are hard at work, and will undoubtedly meet with the success which their efforts for the spread of this popular devotion merit.

The League has been placed under the permanent control of the Children of Mary, the officers of the latter society serving in the same capacity for the former. By this arrangement many of the difficulties and complications that would necessarily arise in so large an organization will be obviated. The Promoters, however, will not be confined to the Children of Mary. Any ladies, married or unmarried, who have the leisure and inclination to devote themselves to the work, are cordially invited to form lists. In fact, without the co-operation of such it will be impossible to attain full success. In order to encourage as many as possible to make the monthly communion of reparation, a deviation from the custom practised in most churches has been deemed advisable. Instead of trying to bring all the members of the association to the sacred table on the first Friday of every month, the local director has decided to appoint some Sunday on which each society of the parish may communicate in a body, a day being selected in like manner for those not belonging to any organization. Thus, many whose occupation would prevent them from attending mass during the week will be enabled to participate in the privileges and indulgences from which they would otherwise be debarred.

On the evening of every first Friday of the month

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there will be benediction of the Blessed Sacrament, preceded by the publication of the intentions handed in by the members of the League.

Special arrangements have been made for business men and others who may find it more convenient to fulfill their obligations on a week-day. For such, confessions will be heard before mass on the first Friday of the month. In a word, every difficulty has been foreseen, and every facility afforded to those who desire to practise devotion to the Sacred Heart.

The congregation cannot be too grateful to Fathers Turgeon and Proulx. Their zeal and devotedness during the mission had already procured them many warm friends and admirers. On this, their second visit to Thompsonville, they have left a fitting monument of their good work—a monument that will be not only a memento of their pious endeavors, but also a lasting blessing to those whom they have encouraged to a higher and better life.—*Connecticut Catholic, April* 21.

THE LEAGUE AT HOME.

St. John, N.B.

April 10th, 1894.

The interest in the League is not abating, but steadily ncreasing. On the First Friday, at the Mass of Exposition, the church is crowded, and the attendance in the evening for the devotions of the League is most touching and edifying.—E. M. WEIGEL, C. S.S. R.

Kinkora, P.E.I.

Happy to say the League is a splendid success in the Missions of Kinkora and Seven Miles Bay.—J. J. MACDONALD, P.P.

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Phelpston, O.

The news of Father Cantillon being removed from this parish to that of Adjala, where his services are more needed than here, was received with surprise and sorrow by the people of this locality. The League of the Sacred Heart, of which he has been the director, resolved to show their appreciation of his valuable services. Accordingly, a handsome purse was collected, and presented along with the following address:

To Rev. C. Cantillon.

REV. AND DEAR FATHER.—It is with feelings of deepest sorrow that we, the promoters of the League of the Sacred Heart of Jesus, approach you to day in behalf of our comrades of the League to say a parting word to you.

We have heard with sincere regret that you have been summoned to sever your connection with us, in order to serve God's Holy cause elsewhere. Although you have been in our midst but two years, yet during that time you have, by your fostering care and noble qualities, won the esteem and appreciation of those whom you have labored amongst.

The League of the Sacred Heart, which your great charity and love of souls led you to establish here, will particularly miss your skillfull leadership and direction; for you have been to us like a good shepherd, ever watchful and attentive to our spiritual welfare. In fact, you have never spared either time or trouble in the advancement of our spiritual and religious prosperity. It is scarcely a year since you organized the League in this parish, yet such has been your zealous care and untiring efforts, that to-day we have a membership of over four hundred associates. This alone is good testimony that your efforts have been most successful, and we assure you that you have left impressions, which will, through life, be most

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serviceable in guiding us under the beautiful banner of truth and Christian morality.

Be pleased then, dear Father, to accept this purse as a slight token of our appreciation of your noble services, and hoping that you may be long spared to prosecute your good and holy work, which will be the fervent prayer of your faithful children, the members of the Sacred League.

igned on behalf of the Promoters of the League of the Sacred Heart,

MRS. T. O'NEILL,	MRS. M. KENNEDY,
MISS M. MARLEY,	MISS N. MCTAGUE,
MISS M. COSGROVE,	MISS S. O'NEILL.

Father Cantillon in reply expressed his surprise at such an unexpected gift. He regretted having to leave a people so docile, so ready for the priest's instructions, and so prompt in ranging themselves under the Banner of the Sacred Heart—but God's will and glory required him elsewhere. He expressed his regret at not having had an opportunity of addressing the League in Phelpston before leaving, so sudden was his departure. However, he said, God's work needs no particular man to assure its success, its works alone, four hundred associates and twenty-five promoters, are a sufficient proof of His blessed hand at work with the instrument of the League of Flos.

After expressing his thanks to the Associates in the person of the Promoters present, he pointed out the means for the League's future increase, prosperity and stability.

If evil be promoted by bad books, he said, will not good books, such as the little *Monthly Messenger*, promote good and allay the evil. He said he would ever remember the good people of Flos, and asked their prayers for his success in his new mission.

Father Cantillon left on the evening train to take charge of his new mission in Adjala. He takes with him the best wishes of the people of Phelpston and the vicinity.—*Catholic Register*, April 12th.

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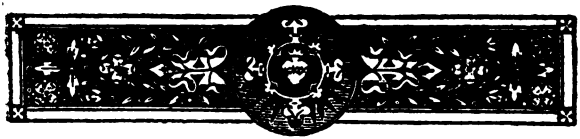

AVE MARIA.

(From the *Christian Year*.)

VE Maria! Blessed Maid,
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' Holy Dove?

Ave Maria! Mother Blest,
To whom, caressing and caressed,
Clings the Eternal Child;
Favored beyond Archangel's dream
When first on thee with tenderest gleam,
Thy new-born Saviour smiled.

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine,
For He, thy Son and Saviour vows
To crown all lowly, lofty brows,
With love and joy like thine.

Blessed is the womb that bore Him—blessed
The bosom where His lips were pressed!—
But rather blessed are they
Who hear His word and keep it well,
The living homes where Christ shall dwell
And never pass away.

KEBLE.

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THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfillment of promises made.

AMHERSTBURG, ONT.—A Member thanks the Sacred Heart for three temporal favors received. An Associate, for a favor received. For two very great favors received through the intercession of the B. Virgin and St. Joseph.

ARNPRIOR, ONT.—A Promoter, for two great favors received. An Associate, for two spiritual and one temporal favor received in January. A mother, for the cure of her child of sore eyes.

ALEXANDRIA, ONT.—For a situation obtained through the Blessed Virgin Mary and St. Joseph. An Associate, for a great favor obtained. For the return to penance of a person previously negligent in his duties; this favor was earnestly requested during the Novena of Grace. An Associate, for two temporal favors received. For a situation obtained. A Promoter, for the return to penance of two dear friends, granted after making a novena. A Promoter, for favor received after a novena to St. Joseph. For conversion of a father, who was received in to the Church at his ower request.

ANTIGONISH, N.S.—A Promoter, for a special temporal favor received after making a novena to the Sacred Heart and asking the intercession of the Blessed Virgin and St. Joseph; also for other favors received through the same means. A Promoter, for a spiritual favor. For several temporal favors. A Promoter, for a temporal favor obtained through the intercession of St. Anthony.

BARRIE, ONT.—A Member, for a situation obtained for ason.

BATHURST, N.B.—A Member of the League, for a cure granted.

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BATHURST VILLAGE.—For the cure of a sore arm after making a novena to St. Ann and the Sacred Heart.

BAYFIELD, WIS.—An Associate, for the cure of an ulcerated tooth by the application of the Badge and prayers to St. Ann.

BELLE RIVER.—For receiving news of a friend who had not been heard from for a long time, after a novena to St Joseph. For two important favors obtained. For success in a law suit. For innumerable spiritual and temporal favors obtained during the past year.

BEETON, ONT.—A Member, for the restoration of two persons to health.

BERLIN, ONT.—For a temporal favor obtained. For a special favor received.

CHATHAM, ONT.—For five favors obtained through the intercession of St. Jude. For a great favor. For two temporal favors through the intercession of St. Joseph. For six favors received. A Promoter, for a temporal favor obtained.

COBOURG, ONT.—An Associate, for a great temporal favor received through the intercession of St. Joseph.

CORNWALL.—For one spiritual and three temporal favors. For the recovery of three very sick members. For relief of a bad headache by the application of the Badge. For two temporal favors granted within the octave of the Nativity of the B.V., last September. To the Sacred Heart and the Canadian Martyrs for the successful finishing of a work a young man had to accomplish, and for other favors.

CHARLOTTETOWN, P.E.I.—For the cure of a toothache through the intercession of St. Ann. For a great favor, after saying the beads in honor of St. Anne and promising to have mass said. For a great temporal favor received. For a spiritual favor received after promising to make five visits to the Blessed Sacrament. For the almost complete

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cure of a father through the intercession of Our Lady of Mount Carmel. For a temporal favor received.

DARTMOUTH.—A Promoter, for restoration to health through the intercession of the Blessed Virgin and St. Joseph. For the recovery of a relative from illness, after making an offering of Communions for nine First Fridays for that intention.

DICKINSON'S LANDING.—For a temporal favor received.

DUNDAS, ONT.—A Promoter, for a very great temporal favor obtained after making two novenas, one to St. Joseph and one to St. Francis Xavier.

EGANVILLE.—For a temporal favor received. For a very great favor obtained through the intercession of St. Anthony.

FLOS.—For two temporal favors,—one being saved from an epidemic, and the other for work obtained. For two favors received after a novena to the Blessed Virgin. A Promoter, for two temporal favors.

FORT WILLIAM.—For restoration to health of a sister after saying the beads of the Sacred Heart for a month, and receiving Holy Communion. For the recovery of a brother-in-law who was ill.

GALT, ONT.—For a person saved from immediate death through recourse to the Sacred Heart. For a temporal favor. For improvement in health in two cases For two safe journeys.

GLENNEVIS.—Two Associates. For restoration to health. A spiritual favour. For a great temporal favour. For restoration of a mother to health. For a temporal favour. For the complete restoration to health of a person given up by three doctors, after promising to make a novena to the Sacred Heart.

GLEN ROBERTSON, ONT.—An Associate, for a special favor received.

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GODERICH, ONT.—For employment obtained through the intercession of St. Joseph. For two special favors obtained through the intercession of the Souls in Purgatory after having Masses offered for them.

GORDON, ONT.—A Member, for two temporal favors received.

GRAFTON.—An Associate, for a favor received. For a temporal favor obtained through the prayers of the League. For a favor granted.

GREENFIELD, ONT.—For two favors received.

GUELPH, ONT.—A Promoter, for a temporal favor obtained after a novena to St. Joseph and St. Francis Xavier. A Promoter, for a great favor received after having two Masses said in honor of the Blessed Virgin. For providential safe-guarding and guidance through life and for assistance to friends in tribulation.

HALIFAX, N.S.—For improvement in health. For one temporal and two spiritual requests granted. For the cure of a child threatened with a serious illness, after a promise to have masses celebrated in honor of the Sacred Heart. For the safe recovery from sickness. For the return to the Sacraments of a near and dear relative. For one who has made the Easter Communion after being away for years. For a father who has been to the Sacraments after being away for about two years. For a temporal favor through the intercession of St Joseph.

HAMILTON.—A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph. For the return of one to her religious duties after becoming a Member of the League and wearing the Badge.

HASTINGS.—A Member for a special favour through the intercession of St. Ann.

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HAYESLAND.—An Associate, for three favors granted after prayers to the Sacred Heart. An Associate, for a favor granted. A Promoter, for a temporal favor, also for another favor after a novena.

HESPELER, ONT.—A Member, for a very great favor received after offering up prayers. For a favor received.

INGERSOLL, ONT.—For a temporal favor after a promise to publish. For the return of a lost purse through the intercession of St. Anthony. An Associate, for a special favor. For the recovery of a family from a severe illness. An Associate, for the cure of a sore throat of many years' standing. A Promoter, for a temporal favor. An Associate, for two temporal favors.

KENTVILLE.—A Promoter, for a great spiritual and temporal favor.

KINGSTON.—A Promoter, for favors received. For several other favors. A Promoter, for a temporal favor.

KINKORA, P.E.I.—A Member, for the recovery of a sick person.

LINDSAY, ONT.—A Member, for two favors after making two novenas.

LONDON, ONT.—For a very great spiritual favor. For several favors. For a spiritual and temporal favor through the intercession of St. Joseph.

LUCAN, ONT.—A Member, for restoration to health after a novena to Our Lady of Mount Carmel.

MEDONTE.—A Member, for the cure of a tumor after a novena to the Sacred Heart.

MIDLAND, ONT.—For partial recovery from paralysis.

MONCTON, N.B.—An Associate, for the cure of sore eyes after application of the Badge. A Promoter, for a favor obtained through the intercession of Our Lady of Perpetual Help and St. Joseph. For many favors. For the cure of a husband after a novena to the Blessed Virgin.

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MONTREAL.—A Promoter, for three special favors, namely, that certain of the faithful would make their Easter duty. A Promoter, for a good situation obtained for a brother through the intercession of St. Joseph, and after putting in petitions since November last, and a promise of a mass. A Member, for a safe journey. For a desperate law-suit gained. For a special favor through the intercession of St. Joseph. For a situation obtained after a novena to the Sacred Heart of Jesus and the Immaculate Heart of Mary. For a great temporal favor through the intercession of St. Joseph. A Member, for a temporal favor obtained after the third novena and the prayers of a friend. A Member, for a temporal favor obtained through the intercession of our Canadian Martyrs. For the conversion of a Protestant friend. For a brother who made his Easter duty. A Promoter, for a temporal favor. For a cure after application of the Badge. A permanent situation obtained after a novena. For a particular favor obtained after two years of prayer. For a situation obtained. For a situation obtained for a brother after prayers to St. Joseph during March. For a situation. For a temporal favor. For a law-suit won. For a temporal favor. A Promoter, for several spiritual and temporal favors. For a vocation made known through the intercession of our Holy Mother and St. Joseph. From different Associates, for thirty-five spiritual and temporal favors. For a particular favor. For employment obtained. A Member, for a temporal favor obtained through the intercession of St. Anthony and the Holy Souls. For the conversion of one addicted to drink. A Promoter, for a very special favor received. For the recovery of a mother after having undergone an operation. The favor had been asked through the intercession of the Blessed Virgin, St. Joseph, St. Francis Xavier and Brother Didace.

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MOUNT ST. PATRICK, ONT.—For three temporal favors through the intercession of our Canadian Martyrs.

NEWCASTLE, N.B.—A Promoter, for a spiritual favor received. An Associate, for three temporal favors received. An Associate, for a favor granted. A Promoter, for two spiritual favors received. A Member, for a temporal favor. Three members of a family, for favors received.

OAKVILLE.—A Member, for a great favor received through the intercession of St. Joseph, St. Anthony, St. Benedict and St. Francis Xavier, after promising to have mass said in their honor for the Souls in Purgatory. For a favor received after applying the Badge. For spiritual and temporal favors. For three temporal favors. For a favor received. For a favor received through the intercession of St. Anthony.

ORILLIA.—A Member, for a temporal favor received.

OTTAWA.—Two persons, for the cure of toothache. An Associate, for a temporal favor obtained through St. Joseph. For the converson of a young man who has been recommended to the prayers of the League for five years. A Promoter, for the grace of a happy death for her father. For a situation obtained immediately after making the novena of grace to St. Francis Xavier. For the success of an undertaking. For perseverance in grace of two Associates.

OWEN SOUND.—For a conversion. The person attended Holy week devotions unsolicited, went to confession and received Holy Communion on Easter Sunday.

PENETANGUISHENE.—An Associate, for recovery from illness. An Associate, for a great temporal favor granted, also spiritual favors.

PETERBOROUGH.—For four signal favors, two through the intercession of St. Joseph and two through the intercession of St. Ann.

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PHILADELPHIA.—For a situation obtained.

PICTON, ONT.—For a temporal favor.

PRESTON.—For two favors received. For a favor received after a novena.

PUSLINCH.—For a great favor obtained through the intercession of Blessed Virgin and St. Joseph.

QUEBEC.—A Promoter, for the success of an enterprise, through the intercession of the Blessed Virgin and St. Joseph. For the conversion of a husband for many years addicted to drink. For three temporal favors and one spiritual received. A Member, for the recovery of a brother after a very serious operation. For a great temporal favor A Promoter, for a very great favor obtained through the intereession of the Souls in Purgatory, the Blessed Virgin and St. Joseph. For several favors. A Promoter, for many spiritual and temporal favors. An Associate, for temporal favors obtained and the recovery of doubtful debts. For a mother's restoration to health For improvement in a mother's health. A Promoter, for spiritual and temporal favors. A Promoter, for the cure of a bad cough and pain in the chest, after applying Promoter's cross and making a novena. A Member, for her son's restoration to health. A Promoter, for being helped through difficulties and protected from enemies. For many spiritual and temporal favors received. For the restoration to health of the mother of a young family.

ST. CATHARINES.—A Promoter, for the recovery of her sister. For the recovery of a lost registered letter. A Promoter, for two special favors. A Promoter, for relief from a severe pain in the face, after application of holy water and the badge and after saying the beads of the Sacred Heart. A Promoter, for many favors received through the intercession of the Blessed Virgin, St. Joseph and St. Francis Xavier. For one special favor. For many favors, especially one temporal favor.

ST. MARY'S, ONT.—A Promoter, for a favor received.

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ST. PATRICK, LOTBINIERE CO.—A Promoter, for two cures effected through application of Badge and wearing St. Joseph's cord.

ST. THOMAS, ONT.—For a favor received after a novena in honor of the Five Wounds.

SAND POINT.—For three temporal favors.

SCHREIBER, ONT.—A Member, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Canadian Martyrs.

SEAFORTH.—For two temporal favors received through the intercession of the Blessed Virgin and St. Joseph. For a third temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph.

SMITHVILLE.—A Member, for two temporal favors.

SMITH'S FALLS.—For the recovery of a purse. For a temporal favor. A Promoter, for a great temporal favor through the intercession of Blessed Virgin and St. Ann.

SOUTH BERWICK, ME.—For two cures after application of Badge.

SWANTON, VT.—For the cure of a sick person, after application of Badge and St. Benedict's medal.

THOROLD, ONT.—For three temporal favors after making a novena. For a situation obtained.

TORONTO.—For restoration to health after a novena to St. Ann and St. Joseph. For a situation obtained for a husband. For a favor obtained. An Associate, for recovery from a severe sickness. A Member, for the cure of a Protestant friend who was hopelessly insane.

WOOLER.—A Member, for a great many favors received. An Associate, for the cure of a face through the intercession of St. Ann.

URGENT REQUESTS, for favors both temporal and spiritual, have been received from Almonte, Antigonish, Bedford, Brechin, Brockton, Calgary, Charlottetown, P.E.I., Coburg, Freelton, Galt, Hamilton, Hastings, Kinkora, Lindsay, Montreal, Manotic Station, Newcastle, N.B., Pockshaw, N.B., Ottawa, Rochester, N.Y., Smith's Falls, Streetsville, Swanton, Vt., Thorold, West Philadelphia, Woburn, Mass.

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INTENTIONS FOR JUNE.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—F.—THE SACRED HEART OF JESUS. a†, d†, g†, m†. Begin month well. 24,710 Thanksgiving.

2.—S.—OUR LADY OF GOOD HELP. Reparation. 30,911 In affliction.

3.—S.—*St. Clotilda, Q.* a†, g†, p†, r†. Morning offering. 45,974 Departed.

4.—M.—*St. Francis Caracciolo, C.* Charity for neighbor. 30,038 Special.

5.—Tu.—*St. Boniface, M.* Pray for Germany. 1,034 Communities.

6.—W.—*St. Norbert, Bp. F.* Pray for religious orders. 20,037 First Communions.

7.—Th.—OUR LADY OF GRACE. h†. Holy Hour. The Associates of the League.

8.—F.—*St. Maximinus, Bp. C.* Spirit of Thanksgiving. 15,513 Means.

9.—S.—*Sts. Primus and Felician.* Devotion to Heart of Mary. 1,421 Clergy.

10.—S.—OUR LADY OF THE STREET. Pray for City People. 159,696 Children.

11.—M.—*St. Barnabas, Ap.* Zeal for Conversions. 23,471 Families.

12.—Tu.—*St. John Facundus, C.* Pray for Preachers. 27,840 Perseverance.

13.—W.—*St. Anthony of Padua, C.* Spirit of Simplicity. 10,165 Reconciliations.

14.—Th.—*St. Basil the Great, Bp. D.* h†. Zeal for the Faith. 32,219 Spiritual.

15.—F.—*St. Vitus and Comp. M.M.* Patience in trials. 22,413 Temporal.

16.—S.—*St. John Francis Regis, S.J.* Pray for the Ignorant. 20,056 Conversions to Faith.

17.—S.—*St. Aurelian, Bp. C.* Reparation for Sacrileges. 25,617 Youths.

18.—M.—*Sts. Mark and Marcellian.* Guard of the Senses. 2,666 Schools.

19.—Tu.—*St. Juliana Falconieri, V.* Visit the Blessed Sacrament. 16,558 Sick.

20.—W.—*St. Silverius, P. M.* Confidence in God. 39 Missions.

21.—Th.—*St. Aloysius Gonzaga.* h†. Pray for innocent Children. 503 Works.

22.—F.—*St. Paulinus, Bp. C.* Watch over Heart. 1,036 Parishes.

23.—S.—*St. Etheldreda, Queen.* Despise the World. 46,507 Sinners.

24.—S.—ST. JOHN BAPTIST. Love of Humiliations. 16,381 Parents.

25.—M.—*St. William, Abbot.* Strength to endure. 4,799 Religious.

26.—Tu.—*Sts. John and Paul, M.M.* Pray for a happy Death. 1,669 Novices.

27.—W.—*St. Ladislas, King.* Morning Offering. 1978 Superiors.

28.—Th.—*St. Leo, Pope,* h†. Pray for the Church. 14,532 Vocations.

29.—F.—STS. PETER AND PAUL, *Ap.* Devotion to the Apostles. The Directors and Promoters.

30.—S.—*Commemoration of St. Paul, Ap.* All for Jesus. 27,091 Various.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2d Degree*; *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m*=*Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. JULY, 1894. No. 7.

GENERAL INTENTION FOR JULY.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

THE LIBERTY OF THE CHURCH.

"Nothing," said St. Anselm, "is so dear to God as the liberty of His Church." Geoffrey of Vendome, dwelling upon the same thought, added: "And it was while raised on His Cross that Jesus Christ granted to His Church that charter which made her free, and it was with His blood that He signed it.*"

The Church took life in the Heart of Jesus, and as she came forth she was, as our Holy Father Leo XIII declares: "a society perfect in her kind and in her rights, for in virtue of the manifest will and grace of her founder, she possesses in herself and by herself all the requisites of being and of action. She has an end peculiar to her, as-

*Epist. in Not. ad Ivon. Episc., p. 205.

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signed to her by God Himself, and a hierarchy divinely established, which precludes her being subordinate to the civil power, while Jesus Christ gave her, within the sphere of things sacred, full power to enact laws, to pass sentence,—in a word, to safeguard, in entire freedom and under His own responsibility, all the interests of Christian society." (Encycl. Immortale Dei.)

In presence of this liberty of the Church, let not the State, as it has often done, plead "its rights." It has indeed rights, and in God they have their origin, but before all, it has its "duties," which constitute the fundamental reason of its rights; and the very first of these duties is to protect the liberty of the Church.

The State is bound to do this, for it is just and so ordained by God. The Church and State are distinct in view of their respective ends and in view of the means they have to reach those ends. Their very origin is not wholly identical; the organization of the Church has God for its immediate Author, while political constitutions suppose the intervention of secondary causes. But this distinction between the two societies is not such as to render impossible every point of contact. Whatever is was created by God and for God; and if the State has for legitimate end the temporal well-being of mankind, this very temporal good has cause for existence only because it conduces to the fulfillment of the Creator's will. Now, this will, inasmuch as it concerns man, tends to procure for all eternal happiness. If the immediate end or object of the State is not the same as the immediate end of the Curch, it is nevertheless evident that these two institutions should bring about the same result, which is no other than the possibility for all men to save their souls.

When we consider this question in this its true light, we are at the very outset struck with the disproportion

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between the attributes of the two powers. The Church, more divine than the State in her origin, more sublime in her end, has at her disposal admirable means of sanctification with which Jesus Christ has enriched her on earth, while the State can only contribute to the one great object in an indirect way and as an auxiliary. Quite independently of scriptural texts and of existing monuments of tradition, which prove triumphantly the independence of the Church, we see that this independence springs necessarily from the very nature of things as God has preordained. To make the Church subject to the State would be to subject the soul to the body, Heaven to earth. But it is not the preponderance alone of the Church, but her supremacy, which reason, enlightened by faith, must admit. Between these two powers, distinct but evidently unequal, the last *say*, in case of conflict, must be with the higher, the more necessary, the more divine of the two powers.

No one denies the autonomy of the State in its own sphere; but if its action trammels that of the Church, if earthly comfort runs counter to that higher interest of eternal salvation, the obstacle must needs be thrust aside, and the work of Christ would be incomplete had He not given to His Vicar the right to decide finally. This right the Sovereign Pontiffs have always vindicated as their own, and in our own days we have seen Pius IX as supreme judge annul iniquitous laws, and have heard Leo XIII laying down this same doctrine in his encyclical on marriage.

Moreover, it is of the last importance for all states, and more especially for modern states, to maintain inviolable the Church's freedom. They stand face to face even today with new hordes of barbarians and their prospects are worse for the morrow, in other words, they are in danger of being overrun by the ever-increasing rabble of

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socialism, just as Taine describes the situation in the Middle Ages:

"While all was crumbling in the Old World, the Church was full of youth, and strength, and life, she was guided by a stern discipline and laws of wondrous wisdom, she was sustained by the devotedness of her leaders and the obedience of the faithful, and was alone capable from that moment of breasting the overwhelming torrent of barbarians which the Empire in ruins let in at every gap.... Letters, arts, industries, society, language, all would have gone under if the clergy had not promptly charmed the ferocious brutes that held in their grasp the fate of the Empire."

But what now goes to make up this liberty of Holy Church, which allows her to exercise everywhere her saving and necessary influence? This liberty implies, in the first place, her inalienable right to exist as a moral person among men, and to act as such; it implies her right to teach all truth and to sanctify, by means of the Sacraments, the souls of men; it implies, finally, her right to perpetuate, through succeeding ages, her government and her priesthood: "*All power is given to me,*" *said Jesus Christ,* "*in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*" Matth. xxviii. 18-20.

Fundamentally, this freedom of the Church is the true liberty of conscience and the touchstone of all other legitimate liberty fully developed and fully protected. It is the dignity of man exalted and maintained. It is the diffusion of true enlightenment and of that holy brotherhood which constitutes Christian civilization. It assures peace in the minds of men and in the bosom of families.

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It is the guarantee even of material prosperity among nations.

But let the modern State and its ardent supporters condescend to bear in mind that all these benefactions of the Church, all these fruits of her influence "abound especially among nations," as Leo XIII points out in his last encyclical, "where the Church enjoys with greater freedom the right of accomplishing her mission."

On the contrary, if, through ill-advised encroachments and in the name of the so-called rights of the State, the liberty of the Church is interfered with, just so long as these aggressive and sacrilegious attempts are being made, "the State forfeits all in point of true happiness and honesty; all lapses into choas, and the minds of both rulers and ruled are wrung with the apprehension of coming calamities." *Encycl. March 19, to the Bishops of Poland.*

The Sacred Heart of Jesus grant that we be preserved from these misfortunes, and vouchsafe to hear the prayer which for so many years, by order of the Holy Father, all priests, daily, from the foot of the altar, send up to the throne of mercy, "*for the liberty and exaltation of our Holy Mother the Church.*"

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of prayer: in particular for the safeguarding and independence of the Church in the enjoyment of her rights, that she may freely exert her influence and follow out in peace her mission. Amen.

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SEVENTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"Tepid souls shall grow fervent."

By JOHN J. BRANIN.

HUMBLY before Thy picture, Lord, I kneel
In meditation on the wondrous Heart
Imprinted there—Here passed the cruel dart
Longinus wielded : 'tis love's ruby seal
That gaping wound which love alone can heal.
Those thorns which wring Thy Heart with rankling smart
The measure of Thy love for man impart ;
And lo ! around Thy Cross Love's fires steal.

Oh ! Heart of God, within my cold heart pour
Some portion of that all-consuming fire ;
With Lance and Thorns and Cross may I soon soar
Free from all earthly ties—all weak desire.
But I Thy promise have : what need I more ?
My tepid soul Thou wilt with love inspire.

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A PICTURE OF THE SACRED HEART.

"YES, I'll manage it. It's *quite* in my line; I'll manage it," with a nod of the close-cropped little head.

Father Esdaill looked with some amusement, and no little pity—if she had only known it—at the trim, boyish-looking little Squiress of the country English parish where a "Roman mission" had just been "set up," "in opposition to the Establishment" (with a very big *E!*), as the Rector's lady would have told you, with a shake of the head.

"Yes, I see; I *quite* understand; it's a pity you should wait for an uncertainty. Let me see, three feet by three and a half. Thank you, that's it. I'll manage it; it's quite in my line, you know!"

But what *couldn't* and what *didn't* Miss Harriet Hardness of the Park manage! She had managed her mother—her father had been killed in the hunting-field the week before—from the day she was born. She had managed guardians, governesses, masters, from the first moment of contact. She managed the old Rector, and, through him, the slightly-inclined-to-be-rebellious wife; the curates too, two beardless youths,—with an iron rod. She managed the choir, the organ, the infant, and Sunday, and had more than a "say" in the Board School. She

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managed the house (no housekeeper for Miss Harry, I assure you), the stables, the gardens, the home-farm (*that* at more or less of a dead loss). She managed the village folks, with a despotic, generous, "I'll take no denial" sort of rule, and was not unpopular, it must be confessed. These worthy people did not object to the cow or pig, and plot of ground Miss Harry thought necessary for their happiness, the price of animal and stye, or shed, didn't come out of their pockets. And if it *was* hard on old Mary Ede, who had had "a leg" for twenty years, to present her with the nanny-goat, so profitable in the way of milk, so much easier for a nearly bedriddén old woman like her to manage than any other domestic animal could be, so virtually independent in the way of food, everyone knows a nanny *always* finds itself; well, Miss Harry meant it kindly, and knew no better. It wasn't Miss Harry's fault if it broke its string half a dozen times a day and ravaged every garden in its neighborhood, including the Rector's, and butted every child it came across, frightening Mrs. Bullock's youngest into convulsions, and was a "reptile," as the grocer's wife, who liked fine language, said, and a general thorn in the villagers' side.

Then there was the Clothing Club, the F.G.S., the village Library—Miss Harry managed all these! She *didn't* manage the Primrose League, that is true, but she had said she wished she could meet the G.O.M. if only once to correct his views on various subjects. If Miss Harry had gone into the House, it would have been as an Independent member.

Yes, there is no doubt about it, Miss Harry Hardness construed the verb "to manage" in every tense and every sense.

She managed to pray *well*; to sing very well; to talk three or four languages, as few Englishwomen can, and

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to paint,—well, a great artist had once told her she only needed to earn her bread, which meant to throw her whole faculties into her work, to be a greater artist than himself.

But I am afraid there was some ill-natured satisfaction, in contradiction to the more general dismay, when the Verrinders, who were French on their mother's side, took it into their heads, one fine summer, to come home for good, and the old lady, who was rich, set to work to build an elaborate chapel ("far too good for a country place," the neighboring gentry said; if she "could only have made it a little more worthy dwelling-place for her Lord," Mrs. Verrinder said), just where the Priory touched the village and the two estates met. "Miss Harry would be in the cold this time!" the grocer's wife said; she "owed Miss Harry one!" not only because Mary Ede's nanny had cropped her prize carnations, but because of the rebuke she had received for not tubbing her seven unruly boys, that blessed her home, morning and evening, when it was hard enough work, as any mother of a family would know, to even soap their faces to the requisite School Board cleanliness every day, which was certainly true.

"Yes, for once, Harry would have no chance of advising and 'managing'!" her cousins at the Shrubbery said with jubilation.

And I fear, too, that the younger and red-headed curate, who had Ritualistic views, rather envied Father Esdaill his exemption from Miss Harry's rule.

But if Miss Harry was "out of it" in one sense, she wasn't in another. She made a careful examination of the foundations of the new chapel, when laid, and recommended an extra drain; she begged a sight of the plan from the clerk of the works, *she* would have made the chapel face the other way! She jumped down from her

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horse one day to turn the mortar over with a stick, and talked learnedly of carbonic acid and carbonate of lime. She wearied, it is no exaggeration, poor Mrs. Verrinder's life out by suggesting this, suggesting that, till young Verrinder proposed, sarcastically, she should "boss" the whole affair.

She attended the opening ceremony, and would fain have set that right (she *had* offered to play the organ on the occasion); asked herself to the breakfast at the Priory afterwards (she meant to show the village *she* had no prejudices, she told young Verrinder), gave the stately bishop a frank hand, and congratulated him on all going off so well; told Father Esdaill, the newly appointed priest, a grave old Benedictine, she was sure they would be excellent friends, recommended him a capital housekeeper,—she supposed he wanted one? she was a Methodist, but would not refuse the situation she was sure; was an excellent washer and scrubber, and would soon, she did not doubt, learn to cook; she would give her a few hints herself; the only difficulty might be—well—she was blue ribbon now, and she knew *positively*, had not been drunk for a month. Father Esdaill was perhaps blue ribbon himself? No? Well, *she* considered it is a good example for the people. Father Esdaill would see she wore hers knotted through her button-hole, some people pinned theirs on, but this was safer. By the by, Father Esdaill *ought* to have a dog, there were constantly tramps about. She had a young Newfoundland, a puppy in fact, that would be the very thing; the coachman should bring it to the Presbytery when he went home about six. And butter, and eggs, and poultry? Mrs. Newe, at the Warren, would supply him with these; she would tell her to call for orders. And milk? Father Esdaill must buy that from Mrs. Cocks, such a decent woman, and a widow; Mrs. Cocks would be so pleased when she told her she had found her another customer.

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And the Church? Now, *did* Father Esdaill really think the Church was making progress? And increasing numerically? *She* understood it was the other way. More churches were built, that was true, but wealth was more equally divided. But the marriages and baptisms? What did Father Esdaill think? There was a falling off there, she understood? There had been quite an interesting article about it in the *Church Times*. Had Father Esdaill seen it?

Well, it was all settled, wasn't it? She was so glad to have been of use! Three things, counting on her fingers: Jane Webb, poor Jane, with such a chance, she would be sure to keep steady!

The puppy, Father Esdaill should have him that evening. ("Stingo" was his name, by the way.)

The poultry, and butter and eggs, a message should be sent to the Warren; oh, and the milk, she had forgotten that: *four* things after all, she wouldn't forget to tell Mrs. Cocks—and, oh, it *might* be as well for Father Esdaill to lock up his wine for a time, but no, with such a chance, poor Jane was sure to be steady; and Miss Hardness was off before the poor Father had time to protest.

Miss Harry was good enough to tell her mother when she got home, that everything had gone off very well.

Mrs. Hardness must call on Father Esdaill as soon as possible. They must let people see that they, at least, had no prejudices.

"My dear," that long-suffering lady mildly protested; "we are women, and he will not expect it."

"He won't expect it, and it will please him all the more," Miss Harry responded with decision. "And in the meantime I will tell Simms to send down a basket of vegetables and flowers."

"Yes, my dear," with a little sigh.

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Then Miss Harry got out her last *Whitaker*, and gave her mother the exact proportion of the Catholic population of Great Britain compared to their Anglican and Dissenting brethren, and shutting the volume with a bang that made Mrs. Hardness, who had nerves, give a little shudder, announced again that she, for one, would let the priest see she had no prejudices and made no distinctions.

I am afraid that, at first, Father Esdaill wished, from the bottom of his heart, she *had* and *did*, but he recognized that the girl was honest, if conceited and "bumptiousness personified," as young Verrinder said. But, after all, it was Miss Harry who rooted up a considerable proportion of his congregation. It was she who discovered old Gibson, who had not been at Mass since he left his Lancashire home, a boy, forty years before, and walked him off to the "Church of his Baptism." It was Miss Harry, too, who unearthed the whole family of Dalys at Upcombe, and brought them to a sense of their duties. "One must be just," and "she had no prejudices," she replied to the red-headed curate, who alone had courage to remonstrate with her for recruiting the enemy's camp.

It did not seem a very hopeful mission to begin with. Mrs. Verrinder, her son and daughter, the French maid, the Belgian butler. Miss Harry had really provided the larger part of the congregation!

Mrs. Hardness made her call according to orders, in the great barouche, Miss Harry triumphant by her side. Then they went a little round of visits, and Miss Harry took care to say, "We have just been to call on that good Mr. Esdaill."

A few days after this visit, Miss Harry rode down by herself, six or seven dogs at her heels, to discuss the eldest and most never-do-well of the Dalys, with the

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Father. It had been a disappointment to find that Father Esdaill had had the same housekeeper for years, and that Jane Webb had had to carry her blue ribbon elsewhere; but she had a friendly word for Mrs. Cole, who came to hold her horse with trepidation (Miss Harry could not be troubled with a groom at her heels).

Jem Daly discussed, could she see the chapel again, it was so full the day of the "function," she had not seen all she wished to see, so Father Esdaill put his baretta on and took her through the house-door into the church.

"So they have sent down their 'Murillo,'" she said, as she stood before the Lady altar. ("How could you part with it?" she said to Fred Verrinder next day, who had answered drily: "Do you call that *parting*, Miss Hardness?") Then she asked the Father, in her young, shrill voice, if he knew that it was a disputed Murillo, though the Verrinders stuck to its authencity, as did she, she was kind enough to add, and looked up, astonished, when the priest said, gravely, as he rose from his knees before the altar: "We will discuss that afterwards, Miss Hardness."

"I beg your pardon," she said, quickly. "I forgot it was church, you know," and she had the grace to follow the priest's example and make a slight genuflection as she passed before the high altar.

"And what was this to be?" in a lower voice, as they stood opposite the vacant place that corresponded with the Lady altar on the other side. "Oh, the Sacred Heart; and how was it to be decorated?"

Father Esdaill *hoped* an artist friend would give them a painting for that.

"Herbert, was it?" Herbert was a Catholic artist.

"No, a Belgian," the Father said, "and," with a smile, "unfortunately it was not distinctly a promise."

"No? What a pity!" Then Miss Mary stood back

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a few steps, put on her *pince-nez*, examined critically, pondered a moment, then cheerfully volunteered to do the painting herself!

"I'll manage it; yes, I'll manage it. It's quite in my line, you know," letting the *pince-nez* fall with a little clatter against the buttons. "That was a picture of the 'Sacred Heart' in the parlor, was it not? Yes, she quite understood the *motif*. Yes, she would manage; it was a pity to wait for an uncertainty," and, with her riding-whip, Miss Harry had taken rough measurements before the Father could speak or interfere.

"No, no; it will be a great pleasure, no trouble at all, I assure you." Father Esdaill vainly tried to put in a word. "Why, that's the subject, isn't it?" making a dive at a little lace-edged picture that had fallen from some one's prayer-book and was lying on the ledge of the seat. "I may have it? Daly's seat, is it? Well, I'll tell them I have stolen it! Oh, you may trust me. I *quite* understand." And Miss Harry, in a hurry as usual, swept the priest out of the chapel, thanked Mrs. Cole, swung herself on to her mare, and was out of sight before that good woman had time to close the door.

"I think you needn't be anxious," old Mrs. Verrinder said, later in the day, when the Father was confiding his troubles to her. "Harry is really a good artist, and with such a subject—who knows! and you can always make it a temporary thing you know."

So Miss Harry was left to her work.

Well, Miss Harry found to her relief—she was impatient to begin—that she had a canvas the requisite size, and set to work to have it stretched, and then sat down in a corner of the broad window-seat to consider her "subject."

"*Know* your subject, love it," the great artist who was

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her friend had once said. Miss Harry was nothing if not honest; if she did this picture for the chapel, it should be well done.

As it happened, she had been reading, only the day before, a sketch of the life of an early Spanish painter in an old Review; *he* never began any work without a long preparation of prayer and penance. This had struck the girl as what she was pleased to call a "beautiful trait," and it came back to her mind now as she pondered over her little lace-edged print.

Did she understand her "subject"?

She remembered when her grandmother, her gentle old grandmother who loved every one, and had her charitable word for the greatest sinner, died, one of her cousins at the Shrubbery had said, "If grannie had ever been painted, it ought to have been *in a heart*!"

Was it *Infinite Love* that was meant? Wasn't there something in the *Imitation?* She jumped up and got the little book from the shelf, and turned over and over the leaves without finding the exact verse she seemed to remember. Then she got her Testament and read the Passion, first in one Gospel, then in another; but "ideas," as she called them, would not come, and her cheek against the window, picture in hand, she nestled up in her corner again.

It was a beautiful thought, at any rate, she said to herself, if it was nothing more. Then her own thoughts wandered back to the painter: had the builders and architects of the wonderful churches and cathedrals that still raised their heads heavenwards in solemn witness that England had once been Catholic, found their *inspiration* too—yes, *inspiration* was the word—in the same source? she wondered. The very *Imitation* she loved so dearly was *Catholic*. The books the red-headed curate brought her that were "worth anything" were all "adapted" from "Roman" works.

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Miss Harry got up and looked at her bare canvas again. "She was not in sympathy with her work to-day," she told herself. "She would go to Father Esdaill first thing next day, and borrow every book he had on the subject!"

"Are you well enough, darling?" her mother asked, after dinner. It wasn't often Harry was so silent.

And Miss Harry who, to do her justice, though she ruled her mother, was a better daughter than many, roused herself and came over to her side, and told her all about the picture she was going to paint.

"My dear!"

"Now, mother, there's no use saying anything. I have promised, and I have made up my mind to do it, and it is to be my *chef d'œuvre!*"

Miss Harry came back with quite a pile of books next day. "All you can spare me, you know," she said to Father Esdaill; "I like to be *en rapport* with my work!"

She began with a French Life of the Blessed Marguerite Marie. She read it all morning before the empty canvas; she read it in the pony-carriage in the afternoon, for once letting the groom drive; she read bits to her mother at afternoon tea; she read it, while Charlotte, the old nurse, dressed her hair for dinner; she read it all evening, her mother had gone to bed early with a sick headache; she read it when Charlotte had left her, ready, as she thought to go to bed; read it till light broke through shutters and curtains, and it was finished!

Then she leant back in her arm-chair—the lamp had flickered low, and she was almost in darkness—to *think*.

Presently she jumped up, the "idea" had come at last! She opened her door quietly, not to awake the sleeping mother in the next room, and stole across the passage to the unshuttered studio.

Rapidly, strongly, she sketched her "idea" in; *it would*

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do! She drew a long breath when she went to the other side of the room, and looked at it first criticizingly, then approvingly. It would do! Father Esdaill would be pleased!

Suddenly a change came over the self-satisfied young face. "Lord, I am not worthy to touch even the hem of Thy garment." Was it her Guardian Angel who whispered these words in Miss Harry's ears just then, and made her almost start? What of the old painter, and his vigils and fastings and penance? For the first time, perhaps, in all her spoilt young life, Harry Hardness, covering her face with her hands, made an act of humility.

"Miss Harry! What's wrong, my lamb? and you haven't been in your bed this blessed night! Miss Harry, my *dear!*" It was old nurse, morning cup of tea in hand.

Miss Harry struggled with her tears, and who had ever seen Harry cry since she was a child? (and then she'd been "dry-eyed," as the nurses say.)

"You're not pleased with your picture, Miss Harry?" Old nurse, who couldn't make head or tail of it all, put on her spectacles to look.

"Not with my picture, nor myself, nor anything else, Charlotte, dear," Miss Harry said with the ghost of a smile as she let herself be meekly led off to *un*dress and dress.

"No, Father," Miss Harry, a very sober-faced Miss Harry, said—she had picked that title up from the Verrinders ("And if it were his proper title, why should she not use it?" she had demanded of the red-haired curate.) "No, Father, I am ashamed of myself for even thinking I could undertake such a subject. I am quite unfit in every way." The pink came to the fresh young cheeks. (*Domine, non sum dignus*, the priest whispered to himself.) "You must forgive me, and let me off my promise."

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"And if I refuse?" Was Father Esdaill in earnest? Harry looked up. "Yes," the priest said, smiling at the questioning eyes, "you are quite right, my child" (Harry drew a long breath); "I am not going to let you off! you will finish this picture for—God."

So Miss Harry went home to work very soberly and diligently at her big canvas.

"I can only try and do my best," she answered quite humbly, when the Verrinders asked her how her picture was getting on, or Father Esdaill had a question or two, when she met him, as she often did, in the village.

There was certainly, as the days went on, a curious change in Miss Harry!

Old nurse confided to the housekeeper—equally long in the Hardness's service—that many a time she feared Miss Harry might be going like her aunt Jane, who died at just her age. "When folk changed *suddent* like that, it was always a bad sign!" solemnly shaking her head.

"The Hardness girl was really getting quite supportable," young Verrinder told his mother.

"What *had* happened to Harry?" the Shrubbery girls constantly asked each other with amazement.

Miss Palmer at the Infant school put down the work she was showing, and actually stared when Miss Hardness answered her one day, "I am quite sure, Miss Palmer, you know a great deal better how it should be done than I do!"

Yes, Miss Harry was changed! but there are other lessons besides the dawnings of humility to be learned in the school she had entered as pupil. Humility is a good planting-ground for the faith, who will deny it! and faith leads, straight as he can go, to the foot of the Cross; and to please God, a deeper and truer humility still, and to the *love* that the Sacred Heart never fails to kindle in these poor mortal hearts that are His clients.

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Miss Harry, working diligently at her picture day by day, "pondered all these things in her heart."

Perhaps, never in her life had gentle, quiet Mrs. Hardness been so happy as the day Harry, kneeling at her feet, put her arms round her, whispered a confession of all her pride and waywardness and selfishness, and a petition for forgiveness. It was almost like having her a baby again to feel the caressing hands and the soft young cheek against her own. "Please God, mother, I shall be a better daughter," and then after a little pause Miss Harry said another word, "Mother, darling, you have guessed? I must see Father Esdaill."

And Mrs. Hardness with her little sigh—she never would interfere with her child's conscience, she told herself; and—Harry was *very much* changed, there was no doubt of that!—said "Yes, darling!"

Catholics who hear Miss Hardness's name sometimes ask: "Is that the Miss Hardness who painted that wonderful picture of the Sacred Heart at X——?" For the grain of mustard-seed has grown, and the Verrinder's mission is a well-known one nowadays.

The people thereabouts knew very well why young Verrinder has gone back to live in France. "Miss Harry was a fool not to have him, such a fine young gentleman, and so—rich," they tell each other, but people who know Harry will whisper that if "anything happened" to Mrs. Hardness she would be a—nun, of what Order perhaps one can guess!

Mary Ede's goat lives in patriarchial dignity—*in clover* I might very literally say—at the Park; and Mary, ninety now in spite of the "leg" that is always "pretty much about it, and thank you kindly, Miss Harry," as she always answers her friend, has a daily supply of milk—Miss Harry's gift—from Mrs. Cocks' famous Ayrshire cow.

"Yes, Miss Harry," Mary says sometimes with a shake

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of the head, "she *were* a cross that nanny were, as I told Mr. Tupper [the red-headed curate, who, I am glad to say, has followed Miss Harry into the One Fold] many's the time! But, la!" says I, "there now, Miss Harry meant it kindly, didn't you, now, dear? And you didn't know no better, now did you, dear?"—*English Messenger*, June, 1894.

THE PRECIOUS BLOOD.

(*First Sunday of July.*)

By Francis W. Grey.

"BOUGHT with a price," then humbly bend thee low
Down to the dust, and own thyself His slave,
Thine own no more, since such a price He gave,
To call thee His forever. Wouldst thou know
How dear He held thee? See His Life-Blood flow—
The "Precious Blood of Christ"—thy soul to save.
Still wouldst thou be thine own, and "freedom" crave
To please thyself? By toil and bitter woe
He bought thee for His own: on His dear Head
Was laid the weight of all the sinfulness
Of sinful men, of all the bitterness
Of innocence found guilty, all the dread
Of that last agony of loneliness:
"Bought with a price" — wouldst thou be free instead?

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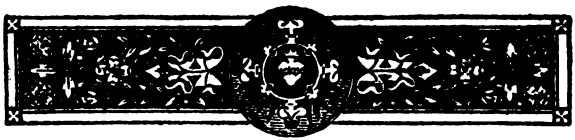

THE THREE KNIGHTS OF ST. JOHN.
Or "OUR LADY OF LIESSE."

The tools were soon procured; and one of the brethren, having said the Hail Mary, set to work to rough hew the wood, and the others helped him as best they could, all praying to God to guide their hands and imploring Mary to bless their efforts. For several days they labored, dreaming of nothing, whether awake or asleep, bnt their pious enterprise. One morning, when they awoke, what was their surprise to see before them the statue, which they had barely shaped out, completely finished, and radiant with the most exquisite beauty!

The good knights impatiently awaited the arrival of the princess. At the sight of this wonderful image, she fell on her knees in ecstasy, and was the more amazed because the statue before her precisely resembled the heavenly vision which had hung over her in sleep. She bowed down and tenderly kissed its feet; and the captives gave it the name of our Lady of Gladness, in consequence of the joy and happiness it had brought into their prison.

During the night which followed this happy day, the princess had a second vision. The holy Virgin again appeared to her in the same form as before, and commanded her to set the captives free, to fly to France with them; offering to be her support, and promising her that after a pure and holy life, she should receive in heaven a crown of imperishable glory and everlasting blessedness

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She hesitated no longer; at dawn of day she flew to the prison of the Christian knights, and declared that she would break their chains, if only they would take her with them to a land where she might profess the faith: confessing to them, moreover, that in taking this step she was executing a command given her by our Lady. The Lords of Eppe, overwhelmed with wonder and joy, threw themselves on their knees, giving thanks to God and the Holy Virgin, and swearing to the princess that they would conduct her safely to France at the peril of their lives, and die rather than desert her.

Their departure was resolved upon for the night following. Ismeria, as soon as she had dismissed her ladies, loaded herself with all her most precious jewels, and reached unobserved the prison of the knights, where she found the guards sleeping. She opened the doors, unfastened the chains, and under the escort of the three brethren, who carried the holy image, our Lady of Gladness, their most precious treasure and their surest hope, she reached the gates of the town, which also, by miracle or by a happy chance, were open. When the little company had reached the banks of the Nile, they could no longer doubt that they were under the special guidance of Mary; for in the pale starlight, they discerned a bark coming towards them impelled by a single rower, who offered to convey them across; and when they were safely arrived on the opposite bank, looking back on the stream, they could see no longer either boat or rower, and could only thank Divine Providence.

The travellers, thus fenced about with miraculous protection, marched on till break of day; then fatigue and the dread either of pursuit or of some other misadventure induced them to enter a wood of palm trees, to take a little rest. Ismeria, overcome by weariness, in spite of her anxieties and of the recollection of her father, whom

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she dearly loved, soon sank to sleep by the side of the holy image. The knights intended to watch over her in turns, but in vain; they all three yielded to fatigue, and fell asleep.

On their awakening, says the old legend, they were amazed to see that the branches which drooped over their heads were not of palms, but of the trees of northern Europe, while in the distance they beheld towers and a steeple, such as were never seen in Egypt, and the breeze which fanned their temples was such as they had never felt in Africa. They looked around them bewildered, and thought they were still dreaming, for often had the captives dreamed of their native land; but the princess completed their astonishment by the surprise which she expressed at this new and fresh nature, which she had never seen before,—at the sky shadowed with clouds such as that of Egypt knew not. The image which they had brought with them was still at their side; but at their feet bubbled up a fountain which they had not remarked before they slept, and which they thought they recognized as one well known to them.

In the midst of all this astonishment, a shepherd passed by them guiding his flock, dressed in the costume of Europe. The knight called him, and he came up to them; they found that he could speak their language, and his features even seemed to them familiar; they asked him in what country they were.

"In the country of Laon," replied the shepherd, "in the marches of Champagne. This wood," he continued, "and this fountain are part of the domain of the three Lords of Eppe, who went to the Holy Land under the banner of our Lord."

Here the shepherd made the sign of the cross, and continued his story.

"We have been informed that three years past these

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noble knights were taken up to God. But," he added, "you, gentlemen, by the cross you bear upon your vestments, must be yourselves returning from the Crusades. Perhaps you can bring us certain tidings of our poor lords; and though this lady who is with you is a foreigner, I see by certain signs that you are good and worthy Christians."

The shepherd had just perceived the graceful image of our Lady of Gladness, before which he immediately fell on his knees; and the knights, who had let him talk on, because, from emotion, they had lost the power of speech, followed his example: and, shedding the sweetest tears of gratitude and joy, poured forth their thanksgivings to our Lady, who had thus become to them more and more truly at every step our Lady of Gladness. Their untrimmed beards, and the long period of suffering they had passed, had so changed them, that they were not easily recognized at the first moment; but as soon as they had declared their names, the shepherd rushed forth to proclaim through the whole country round the joy of so unexpected a return. All the villagers flocked around them; and the knights and the lady were conducted to the Castle of Marchais, which was one of their demesnes. Their mother, who was still living, almost expired with joy at again beholding her sons, whose deaths she had mourned so long. She loaded with caresses the Egyptian princess, who had been the instrument of their liberation; and undertook herself to prepare her for Holy Baptism. On the spot in the wood where they had found themselves on that marvellous day, they resolved to build a church, and to place therein the miraculous image. Ismeria consecrated to this work of thanksgiving the larger portion of the jewels she had brought with her. Thus was founded the Church of our Lady of Gladness; and to satisfy the eagerness of the crowds who thronged together to

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honor the miraculous image, it was placed for the time on a little throne, in a rustic chapel hastily raised by the side of the fountain, until the church should be consecrated. The Bishop of Laon, Barthelemi de Vir, a venerable prelate, baptized the Egyptian princess, the elder of the three knights standing as her godfather; and her piety continued so fervent, that a short time after she consecrated herself entirely to God among the Holy Virgins. The church of our Lady of Gladness (*Liesse*) was in due season completed; the town of Liesse grew up around it, and it became a celebrated sanctuary and place of pilgrimage, where innumerable acts of beneficence have signalized from age to age the compassionate goodness of the Blessed Virgin.

(Here ends the Story as given in "*Catholic Legends*" which we now supplement.)

OUR LADY OF LIESSE.

Even during the lifetime of Ismeria and of the knights, the pilgrimage of Liesse had already acquired great celebrity. Numberless prodigies and cures were the reward of the confiding eagerness of the multitudes who flocked thither. The renown of Our Lady of Liesse, through the favors granted, spread far and wide, and soon from all parts of France the faithful hastened to the feet of the bountiful Mother. Even from foreign lands did her votaries throng to the shrine, drawn thither by the blessings which the Virgin was pleased to pour out profusely. Few authentic documents are now extant of so remote a period, but there are enough to place beyond doubt, that for the three or four centuries which elapsed after the establishment of this pilgrimage, the number of pilgrims never abated, but rather went on constantly increasing. In 1338, Albert of Royes, bishop of Laon,

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appointed two other priests to assist the chaplain of Liesse, so as not to leave, as he said, the numerous pilgrims without those spiritual ministrations they hoped to find at the shrine of the Mother of Mercy. Fifty years later on, the beautiful temple, which is so much admired to this day, was happily completed; and on the 28th of May, 1384, Pope Clement VII sanctioned its consecration, and granted certain indulgences to those who came thither to pray. It was about this time also that the Confraternity of Our Lady of Liesse was established. The church and this confraternity continued to enjoy new favors and the marked approbation of the sovereign Pontiff. Popes Urban VIII, Innocent XI and Innocent XII renewed these favors. Clement X gave a more signal proof of the veneration in which he held the pilgrimage. By two bulls, dated December 12th, 1706, he approved the now time-honored Confraternity, enriched it with many indulgences, and at the same time sent for the adornment of the statue two golden chains, the one bearing a medal of gold, the other a rose studded with diamonds. The immortal Pius IX crowned all these favors of the Popes, by sanctioning, on March 30th, 1857, the solemn coronation of the statue of Our Lady of Liesse.

We would fain convey here some faint idea of the numberless miraculous graces which Our Lady of Liesse has showered on her devoted servants, during the long lapse of centuries; but it would be impossible, within the limits of a short notice, to make known so many and such signal favors. The records of many of these marvels still exist; but our fathers in the faith deemed that a miracle wrought by Mary's intercession was so natural and of such common occurrence that they seldom dreamed of recording them in sworn depositions, as the incredulity of our times exacts. The pious pilgrim,

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whose prayers had been granted, departed, filled with gratitude, praising God and the Holy Virgin, and leaving behind some *ex-voto* in remembrance of his miraculous cure; so prodigious was the number of these *ex-votos* that it would be impossible to count them; and at the period of the Revolution, when republican vandalism had pillaged and melted them down, they amounted in weight to many thousand marks in gold, silver and silver gilt.

The detailed account of these miracles may be found in the more completed work of the Abbés E. and A. Duployé; for us it must suffice to say that there were no human ills of soul or body the recovery from which Our Lady of Liesse had not obtained. She made the lame to walk, the blind to see; she restored power to palsy-stricken limbs, speech to the dumb, and cured those afflicted with the terrible evil of epilepsy. Mary preserved her faithful ones from shipwreck, their goods from conflagration; some she marvellously protected on the field of battle, others she delivered from obsession; finally, through her intercession, parents who had for years vainly implored the favor were blessed with children.

And what might not be said, if it were given us to enumerate those interior graces with which she enriched the souls of her clients; but of these gifts God alone takes cognizance, and God alone can number them.

(*To be Continued.*)

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THE LEAGUE AT HOME.

Seaforth, Ont.

The past week will long be remembered as a "Red Letter" in the history of St. James' church. The Mission just concluded by the talented Fathers Doherty and O'Brien, S.J., was most successful in every way, and came to an end all too quickly. The different services were well attended from far and near.

On Friday evening, it being the first Friday of the month, Father O'Brien preached on the devotion to the "Sacred Heart," when there was a Promoter's reception, four candidates receiving their Diplomas and Crosses, the promoters, twenty-five in number, renewing the Act of Consecration.

On Sunday evening, Father Doherty preached on the doctrine of Catholic Faith, when the church was packed many having to leave, not even standing room could be, obtained. The people were delighted with the Mission, none more so than our devoted pastor, Father Kennedy, who feels that an immense amount of good has been done by the good Fathers. Certainly the people of Seaforth have good reason to be, and are indeed, very grateful to hem.

Seaforth, May 9th, 1894.

Brechin, Ont.

On the feast of Pentecost, Crosses and Diplomas were conferred on thirteen Promoters, and active canvassing is going on for new members for the month of June.

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Ottawa.

St. Patrick's.

The fiftieth year, or Golden Jubilee of the Apostleship of Prayer, League of the Sacred Heart of Jesus, which is being celebrated by its twenty-two millions of members throughout the world, was duly observed in St. Patrick's church in this city by a triduum or three days of prayer morning and evening, which came to a close last evening, Masses having been celebrated every morning, and evening services held. During its continuance, in addition to Rev. Father Whelan and his assistant, a number of priests from the adjacent parishes were in attendance and were kept busy in the confessionals. Yesterday morning a solemn High Mass was celebrated at half past seven o'clock, and in the evening an eloquent sermon on the devotion to the Sacred Heart was preached by Rev. Father Sloan, who took for his text St. John xix, 34: "But one of the soldiers opened his side with a spear, and immediately there came out blood and water." Before and after the sermon appropriate hymns were sung by the congregation, and the Promoters renewed their obligations. The service was brought to a close by the bene diction of the Blessed Sacrament by Rev. Father Foley who read the solemn Act of Consecration while It was exposed.—*Ottawa Daily Citizen*, June 2.

Halifax, N.S.

St. Patrick's Church.

The Feast of the Sacred Heart was celebrated with unusual solemnity in this parish on account of this being the jubilee year of the Apostleship of Prayer. A solemn Triduum was held, in which all the Associates joined with the greatest enthusiasm and unprecedented zeal, the church being filled to its utmost capacity at the morning

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and evening devotions. During the three days of the Triduum, masses were celebrated at 6, 7 and 8.15 o'clock, with general communion, not less than six hundred receiving, and on the Feast of the Sacred Heart itself fully one thousand persons approached the Holy Table. The evening devotions were at 7.30 o'clock, at which the entire parish assisted with the greatest devotion, thus testifying their love and devotion to the Sacred Heart. On Wednesday evening the badge was conferred on several hundreds and the Act of Consecration of the families of the parish to the Sacred Heart was read aloud by all the congregation during the exposition of the Blessed Sacrament. On Thursday evening, besides the usual prayers which are read at the public meetings and Benediction of the Blessed Sacrament, an instruction on the duties and obligations of the Associates, and the aim of the Association, was given by the Sub-director.

On the evening of the Feast itself, His Grace the Archbishop preached on the Holy League to an immense congregation, congratulating them on the success of the Triduum, and pointing out the many blessings which would be conferred upon them by our Divine Lord for their devotion and fidelity to His Sacred Heart. The Crosses and Diplomas were given to the new Promoters, and the Triduum closed with solemn Benediction at which the Archbishop officiated. The decorations of the altar were ruly lovely, and the music funished by the choir of the highest order.

Hamilton.

LORETTO, MT. ST. MARY.

DEAR REV. FATHER,

It is some time since we have written you concerning the Holy League. You have, I hope, received our list of intentions in time each month.

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The Rosary Tickets arrive promptly and are always welcomed by all.

The pupils say the morning offering aloud in the dormitory, and all who have made their First Communion are faithful in offering the Communion of Reparation.

We have had two conversions to the Faith among our pupils this year—both children are now members of the League.

Asking a share in your good prayers, dear Rev. Father,

S. M. IGNATIA.

Toronto.

ST. MARY'S PARISH.

The Feast of the Sacred Heart was observed here in an especially impressive and solemn manner. At the masses in the morning, it was most edifying to see the very great numbers who approached the Holy Table. It is always customary here for the greater number of the associates of the League, as well as the promoters, to receive Holy Communion on the First Friday of the month, but on the Feast of the Sacred Heart the usual large number was greatly augmented. The exposition of the Blessed Sacrament took place as usual after the last mass, and the altar was most beautifully decorated for the occasion. Great numbers visited our Lord during the day and laid their needs before Him, and obtained the extra blessings promised to those who observed the Feast as prescribed. At the service in the evening, after an eloquent and impressive discourse by the Director of the League, on the duties of Promoters, the great blessings accruing from their work, the general work of the League, and the very slight obligations necessary to become an Associate, etc., a number of Promoters, who had

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been on probation for some time, and who had proven themselves worthy of such an undertaking, received their crosses and diplomas from the hands of the Director. A procession of the Blessed Sacrament then took place around the Church, the PANGE LINGUA being sung by the choir and acolytes, after which Benediction of the Blessed Sacrament was given. All present must have felt that our Lord was pleased with His children who are working hard to increase and spread the love for His Divine Heart.

THE SECRETARY.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased: Mrs. John M. McEvoy, d. at West Osgoode, April 13; Mrs. Frank Hill, formerly of Williamstown, Ont., d. at Collinsville, Mass., May 5; Alex. Burns, of Renfrew, d. May 16; A. V MacMillan, d. May 16; Mary Perkins, d, in May, Donald Steward, d. in Jan. at St. Andrew's West; James McGuirk of Barrie; Mrs. Thomas Muny, of Charlottetown, P.E.I., d. April 25; Dr. de Villers, of Buckingham, d. March 30; Mr. Patrick Doyle, of Hamilton, d. May 9; Mrs. O. H. Dunn, of Smith's Falls, d. at Seaforth, May 16; Lawrence Tracy, d. at Cleveland, O., April 27; Mrs. James Fitzgerald, d. May 23, and Mrs. Andrew Crossman, d. May 28 all of Guelph; Mrs. Catherine Meahan, of Bathurst, N.B., d. May 2; Mrs. Peter Brown, d. in May, Miss Annie, W. Burke, d. May 20, Miss Annie Quinn, d. in May, M. Fuller, d. in May, Mr. George Morrison, d. May 23, Mrs. James Larkin, d. May 27, and Mr. Thomas Sutcliffe, d. May 21, all of Quebec; Mrs. Kittie Fitzgerald, d. April 6, and Mrs. Louise Bolton, of Prescott; Mrs. John Browne (*née* Rodgers), d. May 28, and Michael Graham, of Montreal; Joseph Lynch, of Toronto, d. in June; Catherine Casey, d. Feb. 24, Teresa Waters, d March 7, and Daniel O'Sullivan, d. April 27, all of Campbellford; Mr. P. Gleeson, d. May 5, and Miss Rose McMerriman, of St. Gabriel's, Montreal; Albert McGillis, of Port Arthur; Mrs. John Rogers, of Niagara Falls, d. May 13.

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TREASURY, JULY, 1894.

Received from the Canadian Centres.

Acts of charity,....	80,152	Pious reading, ...	43,746
Acts of mortification.	74,744	Masses celebrated,..	4,453
Beads,.....	343,073	Masses heard, ...	111,147
Stations of the Cross,	41,878	Works of zeal, ...	64,403
Holy Communions,..	33,210	Various good works,.	481,816
Spiritual Communions,.....	327,793	Prayers,.....	2,169,363
Examinations of conscience,.....	41,179	Sufferings or afflictions,.....	54,364
Hours of silence,....	104,223	Self-conquests.....	65,866
Charitable conversations,.....	148,039	Visits to Blessed Sacrament	140,437
Hours of labor,....	469,891		
Holy hours.....	12,676	Total....	4,813,453

THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfillment of promises made.

ALEXANDRIA.—Thanksgivings are returned to the Sacred Heart for a special favor obtained. For a temporal favor obtained after novena in honor of St. Francis. For the conversion of a friend to the Faith. For a situation obtained. For a great temporal favor received after making a novena. For recovery from sickness of three years' duration, through the intercession of the Blessed Virgin, St. Joseph and St. Ann, and a promise of Masses for the Suffering Souls. A Promoter, for three favors received in

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May, after making a novena in honor of the Five Wounds and of Our Lady of Perpetual Help. For a temporal favor received. For a special favor received. A Promoter, for several favors. Promoters, for three temporal favors.

ALLISTON.—A Member, for complete restoration to health after four years' illness, after making a novena. For a very great favor received last March after a novena to St. Joseph.

AMHERSTBURG.—A Member, for two great favors obtained. A Promoter, for a favor obtained.

ANTIGONISH.—For a favor obtained through the intercession of the Blessed Virgin and St. Joseph.

BARRIE.—A Promoter, for the cure of a very sore throat after the application of the Badge. A Promoter, for the cure of a sore ear through the intercession of St. Ann.

BATHURST VILLAGE.—For temporal favors received. For two temporal favors received. A Promoter, for four favors received. A Promoter, for the cure of a brother's sore side. For a spiritual favor.

BELLEVILLE.—A Member, for the obtaining of constant employment for a husband and son. For several other temporal favors.

BERLIN.—For a temporal favor through the intercession of the Blessed Virgin and St. Joseph, and the promise of a Mass for the Souls in Purgatory.

BRANTFORD.—For the cure of a friend of intemperance after making the nine Fridays' Novena. For employment obtained. For a request granted. For a special favor received.

BURLINGTON.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Suffering Souls.

CANSO, N.S.—For many favors and blessings. For three temporal favors. For a great favor through the interces

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sion of the Blessed Virgin and St. Anthony. A Promoter, for three favors through the intercession of the Blessed Virgin. For a special favor.

CHAPEAU.—A Promoter, for a favor received. For the cure of a sore back after applying the relics of Fathers de Brebeuf and Lalemant. For the cure of salt rheum, an affliction which had lasted three years, after making a novena in honor of the Sacred Heart, St. Francis Xavier, the Blessed Virgin and St. Joseph, and Fathers de Brebeuf and Lalemant. For the conversion of a relative who had not made his Easter duty for three years. For a mother's recovery from a dangerous illness.

A Promoter, for the abstention of a young man from the use of ardent spirits.

CHATHAM, ONT.—A Promoter, for the conversion of an old man who had never made his First Communion, after being persuaded to wear the Badge. For the blessing of exemption from all serious illness amongst pupils. For many temporal and spiritual favors. For one spiritual and two temporal favors. For complete restoration to health after promise made to Our Lady of Lourdes. For three special favors through the intercession of St. Joseph.

CHICAGO, ILL.—For the cure of an insect's bite after applying the Badge. For a position kept open for a Member. For a safe and pleasant though long journey.

COBOURG.—For the conversion of a father who was received into the Church at his own request.

COLGAN.—A Member, for a great favor obtained after making a novena and having a Mass said. A Member, for a favor received after a novena to St. Joseph. For a favor obtained after making the Novena of Grace. For several favors received through the intercession of the Blessed Virgin and St. Joseph.

CORNWALL.—A Member, for a situation obtained. A Member, for a special temporal favor received. A Mem-

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ber, for a temporal favor received through the Canadian Martyrs and St. Ann. An Associate, for a cure obtained after applying the Badge and imploring the intercession of Blessed Margaret Mary.

COTE DES NEIGES.—For recovery after a painful illness. For the recovery of two children after making a novena.

DOUGLASTOWN.—An Associate promised a Mass for the Souls in Purgatory and a novena to the Sacred Heart if her child's life were spared; it commenced to recover immediately after applying the Badge. For the recovery of a child through the intercession of St. Joseph. For a favor obtained.

DUNDAS.—For a special favor.

FORT AUGUSTUS, P.E.I.—For restoration to health of a young mother whose life had been despaired of, after a novena to the Sacred Heart by Members of the League.

GALT.—A Member, for great improvement in the health of a sister. A Member, for a temporal favor received. For a great temporal favor.

GUYSBOROUGH, N.S.—A Promoter, for three great favors received. An Associate, for a favor received.

GUELPH.—An Associate, for five temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph.

HALIFAX.—A Promoter, for the recovery of two persons from serious illness. For a successful examination. For an important temporal favor received. For the cure of a deformed foot after a novena to the Sacred Heart. For the conversion of two persons addicted to drink. For a brother's going to confession after many years' neglect. For employment obtained. For a temporal favor obtained through St. Joseph. For restoration of a father's health. For a spiritual and temporal favor received.

HAMILTON.—For two special favors granted. For a favor received. For an extraordinary favor obtained

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after novena to St. Aloysius, St. Stanislaus and St. John Berchmans.

A Member, for five safe journeys, by offering the Rosary in honor of Jesus, Mary, Joseph, St. Ann and St. Anthony. For the cure of intense pains and weakness in the spine by making the Stations of the Cross and through other prayers. For a sister and a brother who were neglectful of their religious duties, and who now attend mass and have made their Easter duty. For a brother and sister who were driven from home by a drunken father; after prayers to the Sacred Heart through the intercession of the Blessed Virgin, St. Joseph, St. Ann and St. Anthony, the repentent father asked them to return. For many temporal favors.

HAYESLAND.—A Promoter, for the grace of making a good confession, though the intercession of the Suffering Souls and St. Joseph.

INGERSOLL.—For two temporal favors received. A Promoter, for three temporal favors received. A Member, for a special favor received. An Associate, for a special favor received.

KINGSTON.—A Member, for a temporal favor received. For three favors. For the cure of a person after applying the picture of Blessed Gerard Majella, also for a special favor obtained through his intercession. For two cures through the intercession of Our Lady of Perpetual Succor. For the return of a person. For the recovery of the eye-sight of a friend. A novena was made for a young man out of employment, and a mass offered; at the end a situation was promised, but nothing more for months. Another novena was commenced in honor of St. Joseph, and a promise made to give a statue of St. Joseph to the Hotel-Dieu Church. At the end of the novena, on the feast of St. Joseph, when all seemed hopeless, the young man received orders to take his position, and was installed in a good situation.

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KINKORA, P.E.I.—A Promoter, for the cure of an internal disease after making three novenas to Our Lady of Perpetual Help, St. Joseph and St. Alphonsus. For the cure of a pain after applying the Badge.

MANOTIC STATION.—For a mother's restoration to health after praying to the Sacred Heart, the Blessed Virgin and St. Ann.

MARYSVILLE, ONT.—A Promoter, for a spiritual favor received. For the conversion of a friend. A Member, for a very great favor received.

MASSEY STATION.—For a favor obtained after a novena to Fathers de Brebeuf and Lalemant. For another favored obtained through the intercession of St. Anthony.

MEMRAMCOOK, N.B.—For two spiritual and two temporal favors received through the intercession of the Blessed Virgin, St. Joseph and St. Teresa. For one temporal favor.

MONCTON.—For two favors. For one spiritual and one temporal favor through the intercession of the Blessed Virgin and St. Joseph.

MONTREAL.—A Member, for the peaceful and happy death of a father. For a good position for a brother. For temporal favors. For a successful operation. For a particular favor granted. For a deliverance from illness twice. For the cure of toothache after applying the Badge. A Promoter, for the conversion of a young man from drink. A Member, for three temporal favors received. A Promoter, for a temporal favor received through the intercession of St. Joseph. A Member, for a favor received through the intercession of the Canadian Martyrs, and a novena to the Sacred Heart of Mary, and a thirty days' prayer to St. Joseph. A Member, for a favor obtained. A Promoter, for a temporal favor obtained through the intercession of St. Joseph. A Member, for winning a law-suit of long standing. For the

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complete reformation of two young men addicted to drink. A Promoter, for spiritual and temporal favors and success in business. A family, for a special favor. For two favors obtained through St. Anthony. A family, for a favor obtained. For grace received. An Associate, for a favor obtained after making a novena to the Sacred Hearts of Jesus and Mary and to St. Joseph. An Associate, for employment obtained. A Promoter, for a conversion obtained. A Promoter, for a particular and special favor granted during March through the intercession of St. Joseph. A young man, for restoration to health when all but given up by the doctors; from the moment a promise to publish was made he gradually grew better until perfectly cured. For a temporal favor after prayers to the Sacred Heart and the Infant Jesus of Prague. A Member, suffering from a very painful infirmity for twenty-two years, and whose only relief, and that momentary, was in the use of strong narcotics, had recourse to the Sacred Heart through the intercession of Fathers de Brebeuf and Lalemant, and V. Marguerite Bourgeois. After applying their relics, the pain, during the last six months, has greatly diminished, and her nights are comparatively peaceful, so that there is every hope of complete cure.

NEWCASTLE, N.B.—A Promoter, for favors received. An Associate, for favors received.

NIAGARA FALLS, ONT.—A wife, for the conversion of her husband who died in the Catholic faith.

NORTH WILLISTON, VT.—A Member, for steady work obtained for a husband after making a novena in honor of the Sacred Hearts of Jesus and Mary, St. Ann, St. Joseph, the Canadian Martyrs and Blessed Gerard Majella. For the cure of a child's eyes after applying the Badge and making a novena.

ORILLIA.—For two temporal favors received.

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OTTAWA.—A Member, for a favor obtained for a brother after a novena. A Member, for a temporal favor received. An Associate, for a situation obtained. An Associate, for a sale of land through the intercession of the Blessed Virgin and St. Joseph. A Member, for the speedy recovery of two children from diphtheria.

OWEN SOUND.—For a temporal favor received through St. Joseph.

PENETANGUISHENE.—An Associate, for a special favor obtained through the intercession of the Blessed Virgin. For the recovery of a boy after applying the Badge.

PETERBOROUGH.—A Promoter, for a temporal favor received. A Promoter, for a spiritual favor. For two special favors. An Associate, for a temporal favor.

PORTAGE LA PRAIRIE.—A Promoter, for temporal help received.

PORT WILLIAMS, N.S.—A Member, for the recovery of a friend from a serious illness. For favors received through the intercession of the Canadian Martyrs.

QUEBEC.—A Promoter, for many spiritual and temporal favors. For the cure of a child's sore eyes; it was threatened with blindness. For the restoration of a sister's health. For the speedy recovery from a dangerous burn after applying the Badge and promising a novena. For the safe return of two Associates from dangerous work during the winter. For a great temporal favor obtained through the intercession of our Lady and St. Joseph. For the conversion of a brother after many years' neglect of his religious duties. For speedy relief from great pain after applying the Badge. For the recovery of a sick girl through the intercession of Blessed Gerard Majella. For the recovery of a lost article and several temporal favors. For a very great temporal favor obtained. For several temporal favors obtained through the intercession of the Blessed Virgin and the Souls in Purgatory

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For obtaining a better position and permanent employment. A Promoter, for several spiritual and temporal favors, especially one great temporal favor. A Promoter, for several spiritual and temporal favors, also a very great temporal favor and relief from mental nervous anxiety. An Associate, for employment obtained for a father after making a novena of Fridays. For a particular temporal favor. For many great favors obtained.

ST. ALBANS, VT.—A Member, for a temporal favor received. For work obtained through the Sacred Heart and St. Joseph. For the recovery of a little girl through the intercession of the Blessed Virgin and St. Ann.

ST. ANDREWS.—For two temporal favors received.

ST. CATHARINES, ONT.—A Promoter, for two temporal favors obtained after thirty days prayer in honor of The Passion. For a favor received. A Member, for a temporal favor received through the Sacred Heart and a novena to St. Francis Xavier.

ST. JOHN, N.B.—For a reformation. For obtaining employment. For a favor received. For obtaining a spiritual favor. For two temporal favors through the intercession of Blessed Gerard. For a favor through the intercession of St. Joseph. For work obtained through St. Joseph. For the cure of a sore throat. For the recovery of a sick person. For restoration to health of two boys through the intercession of Our Lady of Perpetual Help. For money received through the intercession of Our Lady of Perpetual Help and St. Joseph. For the recovery of a sick family through the intercession of Our Lady of Perpetual Help. For obtaining employment. For a great temporal favor obtained after making a novena to the Sacred Heart; the favor seemed miraculous. Five favors obtained during April. For a favor through the intercession of Our Lady of Perpetual Help.

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For a great temporal favor obtained through the intercession of the Souls in Purgatory. For the conversion of a negligent person through the intercession of the Blessed Virgin. For a temporal favor after praying to the Sacred Heart and the Blessed Virgin. For the finding of a valuable article after making a novena to the Sacred Heart and St. Anthony. For a favor through the intercession of St. Joseph. For four favors obtained.

SAULT STE. MARIE.—For the cure of a child through the use of water blessed in honor of St. Ignatius. For employment obtained through prayers and a novena to the Sacred Heart and to St. Joseph. For the recovery of a child whose life was despaired of, by placing the picture of the Sacred Heart over her head and by the application of the Badge.

SEAFORTH.—For a temporal favor received.

SEVEN MILES BAY.—An Associate, for the cure of a sore eye after applying the Badge and making a novena.

SMITH'S FALLS.—For the success of a school teacher.

SWANTON, VT.—For the recovery from a serious illness through the intercession of the Blessed Virgin and St Joseph.

THOROLD.—For the return of a dear friend to his church after seven years' neglect. For a very great spiritual and a very great temporal favor.

TORONTO.—A Member, for a spiritual and a temporal favor received. A Member, for the recovery of a sister from a very painful malady. For two great temporal favors obtained through the intercession of Our Lady of Victory. For the recovery from a complaint after a novena to St. Joseph and St. Benedict. A Member for a favor obtained. For a favor granted. A Member, for a situation obtained through the intercession of the Blessed Virgin and St. Joseph and a novena to St. Francis Xavier and the promise of a mass for the Souls in Purga-

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tory. A Promoter, for the miraculous recovery of a young man from a dangerous illness through the intercession of Our Lady of Perpetual Help. For success in a music examination. A Member, for a favor obtained.

WARKWORTH.—For a special grace obtained after a thirty days' devotion and prayers.

WINDSOR, N.S.—A Member, for a favor received through the Blessed Virgin. For a special favor through St. Joseph. For a favor through Our Lady of Perpetual Help. For two very special favors through St. Anthony. For a very special favor obtained through the intercession of St. Expedit. A Member, for many favors obtained through the Sacred Heart, the Blessed Virgin and St. Joseph.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Bedford, Caledonia, Chatham, Ont., Chicago, Ill., Galt, Halifax, Hamilton, Hastings, Kingston, Lindsay, Manotic Station, Montreal, Ottawa, Port Hood, Quebec, Renfrew, St. Andrew's, Salford, Smith's Falls, Thorold, Toronto.

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INTENTIONS FOR JULY.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—S.—THE MOST PRECIOUS BLOOD. a†, g†, r†. Devotion to the M. P. Blood. 23,666 Thanksgivings.

2.—M.—VISITATION, B.V.M. r†. Charity for the neighbor. 12,701 In affliction.

3.—Tu.—*Sts. Ireneus and Comp., M.M.* Morning offering. 15,873 Departed.

4.—W.—*St. Bertha, W.* Pray for sinners. 16,340 Special.

5.—Th.—*Sts. Cyril and Methodius, Bps. MM.* h†. Pray for schismatics. 1,529 Communities.

6.—F.—*Octave of St. Peter and St. Paul.* a†, g†. Self-denial. 20,438 First Communions.

7.—S.—*St. Michael of the Saints, C.* Reparation. Members of the League.

8.—S.—*St. Elizabeth, Queen of Portugal.* Love of the poor. 12,900 Employment.

9.—M.—*Sts. Zeno and Comp. MM.* r†. Fly occasions of sin. 6,749 Clergy.

10.—Tu.—*Seven Brothers, MM.* Love of the family. 66,833 Children.

11.—W.—*St. Pius I., P.M.* The spirit of piety. 20,182 Families.

12.—Th.—*St. John Gualbert, Ab.* h†, r†. Forgiveness of enemies. 58,672 Perseverance.

13.—F.—*St. Anacletus, P. M.* Desire of Holy Communion. 6,855 Reconciliations.

14.—S.—*St. Bonaventure, Bp.D.* Devotion to the Crucifix. 18,928 Spiritual favors.

15.—S.—*St. Henry, Emperor.* Pray for rulers. 17,097 Temporal favors.

16.—M.—OUR LADY OF MOUNT CARMEL. Devotion to the Scapular. 11,253 Conversions to Faith.

17.—Tu.—*St. Alexis Recluse.* Spirit of Poverty. 17,961 Youths.

18.—W.—*St. Camillus of Lellis, F.* Charity for the sick. 7,035 Schools.

19.—Th.—*St. Vincent de Paul F.* h†. Almsgiving. 12,242 Sick.

20.—F.—*St. Jerome Emilian, F.* Pray for Orphans. 2,975 Retreats.

21.—S.—*St. Praxedes, V.* Works of Mercy. 459 Works, Guilds.

22.—S.—*St. Mary Magdalen, Penitent.* p†. Sorrow for sin. 1,753 Parishes.

23.—M.—*St. Apollinaris, Bp.M.* Constancy. 25,732 Sinners.

24.—Tu.—*St. Christina, V.M.* Love of Chastity. 24,506 Parents.

25.—W.—ST. JAMES. THE GREATER, *Ap.* l†, m†. Loyalty to Christ. 5,067 Religious.

26.—Th.—ST. ANN, *Mother B.V.M.* h†. Pray for mothers. 1,863 Novices.

27.—F.—*St. Pantaleon, M.* Pray for Physicians. 1,085 Superiors.

28.—S.—*Sts. Nazarius and Celsus, MM.* Suffer for Christ. 10,940 Vocations.

29.—S.—*St. Martha, V.* Visit the Blessed Sacrament. Promoters of the League.

30.—M.—*Sts. Abdon and Sennen, MM.* Patience. The Directors.

31.—Tu.—*St. Ignatius Loyola, F.* Zeal for God's Glory. 23,382 Various.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2 Degree* *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m*=*Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. AUGUST, 1894. No. 8.

THE HOLY FATHER AND THE JUBILEE ALBUM.

Our dear Associates will be overjoyed to learn that Our Holy Father was greatly pleased when he received the Album presented on the occasion of the fiftieth anniversary of his Episcopal consecration. It is with no slight degree of satisfaction that we are to-day able to lay before our readers, members of the League, the subjoined Apostolic documents relating to our spiritual offering.

Text of the Letter of the Prefect of the Propaganda.

S. CONGREGAZIONE DE PROPAGANDA FIDE.

Proto collo N. 6126.

Oggetto. Sopra un dono trasmesso al S. Padre della Pia Opera dell' Apostolato della Preghiera.

ROMA, li 9 Guigno, 1894.

RO. PI. DO. EDUARDO FABRE, ARCHIEPISCOPO MARIANOPOLITANO.

ILLME AC RME DNE.

Suo tempore mihi pervenit Album per Te transmissum, Summoque Pontifici exhibendum ex parte Directorum

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Piæ Consociationis Apostolatus Orationis in Canada, in quo descripta exhibebantur pia opera peracta a fidelibus eiusdem Consociationis perdurante anno iubilari Consecrationis episcopalis Sanctitatis Suæ. Donum delatum est ad Summum Pontificem, cui peculiariter gratum accidit; Idemque voluit ut Amplitudini Tuæ ceterisque omnibus piis oblatoribus suo nomine præcipuæ gratiæ referrentur, atque insuper Suam Apostolicam Benedictionem omnibus impertitur. Adclusum vero heic reperiet Amplitudo Tua Rescriptum imploratum pro Benedictione Apostolica cum Indulgentia Plenaria in mortis articulo favore eorumdem oblatorum.

Ego vero Deum precor, ut Te diu adiuvet et sospitet.

A. T.

Addictissimus Servus

M. CARD. LEDOCHOWSKI PRÆF.

Aug. Archiep. Larissen, Secret.

Prot. 6126.

BEATISSIME PATER,

Directores Pii Operis Apostolatus Orationis et Communionis Reparatricis in regione Canadensi ad pedes Sanctitatis Vestrae humiliter provoluti petunt indulgentiam plenariam in mortis articulo pro se atque omnibus christifidelibus prædictae consociationis, qui per annum iubilarem consecrationis Episcopalis Sanctitatis Tuae aliquod pium opus peregerunt ex iis, quae in exhibito Albo descripta sunt.

Ex Audientia SSmi habita die 27 Maii 1894. SSmus Dominus Noster Leo Divina Providentia P.P. XIII referente me infrascripto Sacrae Congregationis de Propaganda Fide Secretario, omnibus et singulis de quibus in precibus, Apostolicam Benedictionem cum Plenaria Indulgentia in articulo mortis lucranda benigne impertire dignatus est, dummodo tamen vere pœnitentes,

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confessi ac Sacra Communione refecti, vel si nequiverint saltem corde contriti ore si potuerint, sin minus corde SSmum Nomen Jesu invocaverint.

Datum Romae ex Æd. S. Congregationis de Propaganda Fide die et anno ut supra.

Aug. Archiep. Larissen, Secr.

Translation of Cardinal Ledochowski's Letter to His Grace the Archbishop of Montreal.

An Album, intended for the Sovereign Pontiff, prepared by the Directors of the pious Association of the Apostleship of Prayer in Canada, and forwarded by your Grace, reached me in due time. In it were set forth the good works performed by the faithful members of the said Association during the Jubilee year of the Episcopal consecration of His Holiness.

The offering was laid before the Sovereign Pontiff, and was peculiarly welcome. He directed me to convey his warmest thanks to your Grace and to all the others who had contributed to the offering. He furthermore grants his Apostolic Benediction to them all. Herein enclosed Your Grace will find the rescript asked for, granting this Apostolic Benediction and a Plenary Indulgence *at the hour of death* in behalf of the above-mentioned contributors to the Offering.

Translation of the Rescript and of the Petition.

MOST HOLY FATHER :

The Directors of the pious work of the Apostleship of Prayer and of the Communion of Atonement in the Dominion of Canada, humbly prostrate at the feet of Your Holiness, ask for a plenary indulgence at the hour of

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death for themselves and for all the faithful members of the above mentioned Association, who, during the Jubilee year of your episcopal consecration have performed some one good work of those recorded in the Album presented to Your Holiness.

At an audience of His Holiness granted May 27, 1894, Our Most Holy Lord, by Divine Providence Pope Leo XIII, to me the Secretary of the Sacred Congregation of the Propaganda, on the occasion of my presenting the above petition, graciously vouchsafed to grant His Apostolic Benediction and a Plenary Indulgence to be gained at the hour of death, to each and every one of those specified in the petition, for themselves and for all the faithful members of the aforesaid Association, provided, however, that, truly penitent, they confess their sins and receive Holy Communion, or, if they cannot do this much, that they at least be contrite of heart, and invoke with their lips the most Holy Name of Jesus, or if they are unable even to do this that they invoke it in their heart.

Given at Rome, etc., the day and year above mentioned.

Aug. Archiep. Larissen. Secr.

This is a very signal favor granted by Our Holy Father the Pope; and no doubt there is not one among us who does not look upon the exertion made in contributing to the Spiritual Offering as amply repaid by the spiritual advantages which the Sovereign Pontiff has placed within our reach, and of which we can avail ourselves at that supreme moment when the soul is about to pass from time to eternity.

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EIGHTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"*Fervent souls shall quickly mount to high perfection.*"

By JOHN J. BRANIN.

SAY whither does thy loving fervor lead,
O soul devoted to that Heart most meek?
When shalt thou reach the goal thy yearnings seek?
When, from the treach'rous mires which now impeed
Thy progress, shall thy faithful soul be freed?
When shalt thou stand upon the dizzy peak
Which e'er before thee looms? and thou so weak,
The distance great, the climbing hard indeed.

Faint not! but ever on pursue thy way,
Though rugged be the tortuous path and steep;
Though far beyond thee seems the shining ray
That tips with gold where thou wouldst rest and sleep:
Quick shalt thou reach the goal, thy fears allay,
So One has said, who will His promise keep.

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GENERAL INTENTION FOR AUGUST.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

SOCIAL PROBLEMS—THEIR ONLY SOLUTION.

A profoundly religious artist recently completed a painting of great signifiance : An immense plain, stretching far and wide, bristles with a forest of bayonets, swords, lances, cannons and other death-dealing implements of war, and high above this vast array of glistening steel rises a great crucifix bearing but a single word for device, but a word which speaks volumes—*Pax*, *Peace !*

In this picture—it was correctly remarked—the world is represented in its present most striking attitude, nor was any accompanying legend needed by way of explanation, for the meaning is plainly conveyed by the delineation itself. "Might is right" is the underlying principle of modern diplomacy, which, when consistently followed, ends in social strife, destruction and ruin.

Within easy reach is the universal, never-failing remedy for these ills, which is no other than Christ Himself, our Lord, come down from Heaven and dying on the cross. In that mystery of the God man shedding His blood for the redemption of mankind, we find the solution of every difficulty without exception, but more particularly do we find in it the only true solution of all social problems.

These social questions can no longer be ignored ; they must needs be raised to-day. For, as the great Catholic

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leader, de Mun, expresses it, should we not raise these questions they will raise themselves, and not alone themselves but *barricades* and other equally unpleasant and unwelcome obstructions. He finds that it is not wise supinely to wait until the house is about to tumble about our ears, but that it would be more reasonable to loudly call attention to the calamities which threaten, even if thereby the quiet unconcern of the inmates be rudely disturbed. It would be to render them a real service ; and if people persist in finding fault with our utterances, our protests, our social wranglings as of a nature to give comfort and encouragement to the Socialists, as well might they blame a friend for warning them that their house was in danger of catching fire as if he were in league with incendiaries.

The Holy Father himself, addressing all Christian countries in the name of Jesus Christ and of His Sacred Heart, lays it upon us as an obligation, in his Encyclical on the Working Classes, to direct our attention and zeal to the great social questions which call imperiously for a timely solution. "We must," he says, "succor the members of the lower classes by prompt and efficacious means, seeing that for the most part they are undeservedly reduced to such a degree of misfortune and misery."

"The last century swept away, without substituting anything in their stead, the time-honored corporations which were a real protection for tradesmen. All religious principles and sentiments were expunged from codes of law and public institutions, and then, little by little, isolated and defenceless workmen found themselves in time at the mercy of pitiless masters, and of a reckless competition stimulated by a greedy desire of gain. Rapacious usury which then obtained added to the evil..... To all these evils must be added a monopoly of indus-

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trial enterprise and of trade which fell under the control of a few wealthy capitalists, who fastened on the great army of toilers a yoke little better than that slavery."

The Holy Father, in his encyclical, points out the remedies for so great an evil with a lucidity and energy to be found in the writings of no political or social economist; they may be summed up in the formula already so familiar to our Associates: "*The Social Reign of the Sacred Heart of Jesus.*"

But there is something more required even when the end to be attained is clearly set before our eyes,--we mean a generous perseverance in prosecuting this holy campaign which falters before no obstacle which it may encounter; "pushing on," so M. de Mun expresses it "with our eyes fixed on Him, Who, condemned by the Pharisees, laid down His life so as to establish among men a real fraternity, and who remains forever the resistless centre of attraction for all who suffer."

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that true Christian hearts may never attempt to seek for the solution of modern social problems elsewhere than in Thee, where alone it can be found.—Amen.

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BREAD CAST UPON THE WATERS

ELLEN O'Leary was dying. Life had never been over bright or pleasant for her; and surely if ever care and sorrow press so hard upon poor human hearts as to make death seem a welcome release to them, she should have hailed joyfully the rest upon which her tired spirit was entering. For all the regret she felt at leaving earth, and the things of earth behind, it was even so. Yet her heart was troubled. Gladly would she have foregone, for yet a little longer, the enjoyment of that unalloyed, eternal peace which her soul coveted, and, in her unselfish love, taken up once more the burdens she had borne so bravely and so long.

But it was not to be. With the approval with which our Heavenly Father must smile upon our well-doing, God had looked upon this humble, loving soul, had seen her laboring on over the rough and weary way which His Hand had marked out for her, faithful ever, and uncomplaining. As she saw it, her work was not yet done, but God knows best; and now, as had always been her wont, she bowed in meek submission, and His Will was hers.

Two watchers knelt beside her bed: the priest, who had come to strengthen her pure soul, and prepare it for its entrance, through the portals of death, into eternity; and the poor, weak brother, to whose welfare she had sacrificed her life, and who was her last earthly thought.

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"Dennis," she whispered, "come near me," and she moved her hand feebly towards him. As he bent over her she endeavored to speak rapidly, as though she felt that the dread summons must come soon, and feared to die ere yet her message was given. "Listen: promise me that you will try to live better now. I used to pray for you the best I could, but when I am gone you must pray for yourself. You'll go to church every Sunday, won't you, Dennis?" She looked wistfully at him, while she seemed to gather strength to continue: "Don't go any more with them that put you wrong. They don't care for you, dear; you know that. Don't have anything to do with them any more. Don't forget that you'll have to die some time, may be soon, and——" Another pause and her eyelids fluttered, and her lips quivered painfully: there was something still to say. He leaned very near to her, and his tears fell on her face. "You will make the Nine Fridays," she said; but now she spoke in short sentences, and with difficulty, "in honor of the Sacred Heart.... He promised.... you know, I used to tell you..... Father Riley will.... tell you about it.... Promise, Dennis,.... you will .... you will...."

Low and unsteady as was his answer, she heard it, and her murmured "Thank God" reached his ear. Once more she spoke, but her voice was very feeble. "Kiss me, dear, and promise me again." Then she turned her eyes towards the priest with an appeal in them that her lips could not frame. He divined what she would ask, and while he pressed the crucifix to the dying lips, he whispered: "Have no fear, my child; I will be his friend." Kneeling again by the bedside, he commenced the prayers for the departing. When he had finished, the figure on the bed was motionless, the anxious heart was still, and the soul of Ellen O'Leary had passed to its reward. Only the sobs of the bereaved man broke the silence of death in the room.

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Both Ellen O'Leary and her brother were born in Ireland. When Ellen was still very young, her father died. He had been a large-hearted, generous man, and a loving husband and father, but thriftless withal and easily drawn under the influences of evil associates. Owing to his wife's industry and economy, his family had never felt the sting of actual want. But after his death, things were found to be in a very bad condition. The widow was forced to leave the farm on which the O'Learys had lived so long. By the advice of friends who had some time before emigrated to America, she determined to seek a home for herself and her children in Canada. After many hardships she settled in Montreal, where she found work which enabled her to support her helpless children.

Five uneventful years had gone by when the quiet of the humble little home was rudely disturbed. A contagious fever had broken out among the children in that quarter of the city where the O'Learys lived. During the winter months it raged without interruption, and when the spring sunshine shed its warmth over the earth, and coaxed out the buds on the trees, sadly enough Mrs. O'Leary and her two remaining children wended their way to the cemetery on the mountain slope, to deck with flowers four fresh little mounds of earth beneath which slept the cherished darlings of her heart, of whom these cruel months had robbed her.

With redoubled solicitude she devoted herself now to the two whom God had spared her. The eldest, Ellen, then a girl of thirteen, was quiet and industrious like her mother; the other, who was not yet ten years, was a lovely curly-headed lad, impetuous and willful. When the mother looked on him, she thought always of the handsome, thoughtless young husband whom she had loved so well, and her heart trembled for the future of her child.

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Two years later a heavier blow than any that had come before fell on the poor little home of the O'Learys. The loving, hardworking mother was borne away to sleep beside her children. Then devolved upon Ellen, scarcely more than a child, the burdens which every day became more hard to bear. Unweariedly she labored to give to her little brother the education of which their poverty had almost entirely deprived herself. But the high-spirited, pleasure-loving boy cared little for study, found the restraint of school rules unbearably irksome, and, as a matter of course, made little progress. After dragging two years out in this fashion, he demanded that his sister should allow him to learn a trade. Alas! for all the ambitious hopes she had formed for this bright, clever young brother of hers! Unwillingly she yielded, striving always to do for the best, and Dennis was apprenticed to a carpenter, to learn the trade he had chosen.

All the anxiety and care which the poor girl had borne thus far seemed as nothing to the bitter trouble which came upon her now. How it came about she could not explain to herself, but in spite of her vigilance and loving solicitude, slowly, but all too surely, her brother drifted from her side. Gradually as the years wore on, the exercises of his religion were one after the other abandoned. Night after night the desolate sister knelt counting her beads, while through blinding, blistering tears she watched for her misguided brother's coming; and only the Searcher of hearts, to whose throne her agonized supplications were wafted, knew the anguish which wrung the faithful, patient heart through all those weary years. In vain she remonstrated with him, and entreated him to change. To her pleadings he would answer in his good-natured, careless way that he was all right and she had no need to fret for him. There were times when he would laughingly kiss away her tears, and tell her she was fool-

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ish to waste them on him, and that he was going to do better; but the change would not last long, and the story of her vigils, her prayers and her tears would be told over again. But not for long could human nature stand so unnatural a strain, and to the last chapter of that sad life-story the hand of Death had written the dread "Finis," and Dennis O'Leary had now lost as faithful and unselfish a friend as God, in His mercy, ever vouchsafed to erring man.

Deeply, even passionately, he mourned for his sister. In his bitter remorse for the part which he could not help knowing he had taken in hastening her life to its close, he was strong in his resolutions of amendment. By the advice of the good priest whose kindness and charity had soothed Ellen's last moments, he removed as far as possible from the reach of the influences which had already proved so baneful to him. He was a good workman, and found no difficulty in obtaining employment. Then followed a period of earnest striving to redeem the past. Regularly as came the first Friday of every month, Dennis O'Leary knelt at the altar rails in the fulfillment of the promise made to his dying sister. Thus more than a year had passed when his last friend, the good old priest, was laid to rest. Still he struggled to adhere to the good resolutions he had formed, but by degrees the past, with its memories and its warnings, seemed to fade in the distance behind him. Little by little the old temptations overcame his purpose. But the story needs no second telling. Like a ship rudderless, he drifted with the current, and those who would have followed and cared for him still had passed away.

* * *

It was early morning nearly six years since Dennis O'Leary, penitent and remorseful, knelt at his sister's

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death-bed. The streets were just waking to the busy life of the day. A priest, returning from a sick call, was hastening in the direction of his church to celebrate the holy Sacrifice of the Mass. Suddenly a terrified cry arrested his attention. Looking up, he saw that a number of people had gathered at a little distance from him on the opposite side of the street, and from their scared looks and excited actions he was convinced that something unusual had occurred. Crossing hurriedly to the spot, he was horror-stricken to see the form of a man, lying mangled and apparently lifeless, on the stones at the foot of a high scaffolding from which it was evident he had just fallen. "He is dead," several excited voices exclaimed as the priest endeavored to make his way among them.

"Who is he?" he asked of one of the workmen.

"Dennis O'Leary is his name."

"And is he a Catholic?"

"Yes."

Kneeling by the side of the unfortunate man, he laid his hand on the heart which he found to be still beating. Every effort was made to restore him, and slowly consciousness returned. It was only for a few moments, but that sufficed to snatch the poor soul from its terrible danger.

"One question," the priest said after he had given absolution to the dying man. "God has been very good to you. But surely you have done something to merit such a grace?"

"I made the Nine First Fridays in honor of the Sacred Heart....It was a long while ago, Father.... Pray for me."

When they raised him from the ground, Dennis O'Leary was dead.

M. C. WARDE.

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THE THREE KNIGHTS OF ST. JOHN, Or "OUR LADY OF LIESSE."

(*Continued,*)

Let us sum up in a few words the history of the principal pilgrimages. The first was that of the pious King Louis VII. Charles VII repaired thither after his coronation, accompanied by Joan of Arc. Louis XI joined in four pilgrimages to Liesse, and Francis I in three. Shortly after, the Cardinal de Lorraine, to whom had fallen by inheritance the old manor of the Knights of Marchoys, rebuilt it with great magnificence, to make it fit for the reception of kings and princes whose devotion might bring them to Liesse. Scarcely was the work accomplished when Henry II took up his sojourn there in 1554; later came Francis II after his coronation, accompanied no doubt by Mary, Queen of Scots, then Charles IX for the third time, and not long after Henry III in 1582.

The house of Bourbon showed the same pious alacrity. Mary of Medicis, spouse of the good king, set out from Paris on the 7th of January, to accomplish the pilgrimage, that through the intercession of Our Lady her maternal longings might be fulfilled. The child granted to her prayers was Louis XIII, who later on repaired thrice to Liesse, as also did Anne of Austria. They enriched the shrine with liberal gifts. But it was only at the expiration of a score of years that their petition was granted, and after the pious king had dedicated his kingdom to the Mother of God. The child so ardently desired was

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no other than Louis XIV. Often did the *Grand Roi* at the feet of Our Lady of Liesse thank Heaven for his happy birth. His descendants followed his example, as we shall have occasion to say. It was to the intercession of Our Lady of Liesse that the pious Mary Leksiuska attributed the birth of the Dauphin. "Heaven," she said, "has blessed me with but one, but he is everything I could wish for."

Before relating the hideous scenes enacted by the Revolution, let us say a few words of the profanations perpetrated by the Huguenots. It was on the 28th of November, 1568, that they made their irruption into Liesse. They rushed to the church, and penetrated into the sanctuary of Our Lady, and amid outrageous imprecations and blasphemies, they broke and mutilated all before them; tore down the bells, images, statues and *ex-voto* offerings; then set fire to the church. Elated at their ruthless vandalism, they then left Liesse to renew elsewhere their sacrilegious excesses. A portion of the church, the roof and spire were reduced to ashes. But pious hands had secreted in time the statue of Our Lady. This profanation had but one result, that of stimulating the zeal of the inhabitants of Liesse and the surrounding cities. The disaster was repaired in less than a twelve-month; and forthwith they began to organize a succession of pilgrimages in expiation of the sacrilege. In 1583, it amounted almost to a crusade. On all sides processions were organized, and as many as thirty-six entered Liesse in a single day. Liesse was, we might say, the cradle of the League; for it was at Marchoys Castle that the Guises rallied, and conceived and gave birth, under the eyes of Our Lady of Liesse, to that holy and powerful alliance of true Catholic hearts, which preserved for France her faith and her proud title of eldest daughter of the Church.

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But still more terrible was the insane fury of the French Revolution. Liesse can well bear witness to its satanic character, far better indeed than any other city in France. Liesse was on the eve of seeing snatched from her that invaluable treasure she had guarded so fondly through seven long centuries. Let us chronicle a few of these sad events. On the 28th December, 1790, all the escutcheons and armorial-bearings which covered the walls and pavements were defaced. The 15th of March, 1791, the intruded Bishop undertook his mock pilgrimage, and forced upon Liesse apostate priests, no better than himself. The 15th of October, 1792, the official spoliation was commenced by the confiscation of all the *ex-voto* offerings in gold and silver. The 1st of November, 1793, all that remained was carried off: statues, sacred vases, church ornaments, all were confiscated.

In the same month took place the desecration which crowned all these sacrileges. On a given day ruthless men, strangers to Liesse, a band of ruffians, stealthily entered the church to do away with the statue, which, though despoiled of all ornament, still drew numerous pilgrims about it, and fostered in the hearts of the people religious sentiments which these desperados would fain stifle. A fire was kindled in a corner of the treasury, the wanton profaners secretly bore away the statue and cast it in the flames. Soon the nefarious deed was known to all, and, terror-stricken, everyone hurried to the spot. The ruffians had made good their escape. The beloved statue was without delay snatched from the fire, but already it was in part consumed. The pious throng reverently collected the remains and preserved them with care. But we shall soon see Our Lady of Liesse revived, and the power of Mary imparting to those charred remains all the efficacy possessed by the statue of Ismeria and the Knights of Eppé.

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The history of the period which followed the Revolution is, properly speaking, the history of the statue we now possess in the Gesù, at Montreal. It therefore requires more careful consideration.

In 1784, and the subsequent years, though the statue had for a time been lost sight of, there were pilgrimages, cures and *ex voto* offerings. The French Directory ruled, in 1798, that "all ministers of religion are forbidden to "hold within the precincts of the edifice any religious ce-"remony, and all persons, be they foreigners or inhabit-"ants of Liesse, are forbidden to seek admittance thereto "under pretence of worshipping or of pilgrimage. The "municipal administration is hereby ordered to take every "precautionary measure it may deem necessary to pre-"vent any disturbance which the closing of the said cha-"pel might occasion."

We shall not dwell here on the successive attempts made to restore the ruined shrine which the Revolutionists more than once laid waste. Altars were to be rebuilt and adorned, the damaged roofs to be repaired, new chimes to be hung. All this required time. But the piety of the faithful was rekindled, and as soon as the official restoration of religious worship had thrown open the church once more to the masses, whole populations flocked again to the hallowed spot. The pious persons who had gathered up the ashes and the charred remains of the former statue had carefully hidden them away. It is said that the *constitutional* parish priest accidentally found, in an out-of the-way corner of the church loft, the head of a madona. This he placed on a wooden upright which he covered with cardboard. He then ornamented this semblance of a statue, and gave it a form well calculated to recall the old miraculous statue to the minds of the faithful. At the foot of this improvised image were deposited the ashes and cinders of the former.

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In 1857, when there was question of solemnly crowning the statue, it became evident to the ecclesiastical authorities, that in the state in which it was found the statue could not become the central figure in such a ceremony. It was consequently settled that a new one was needed for the coronation. The head of the statue of 1802 together with the ashes of the primitive statue were retained and a new bust and body added. It is this remodelled statue of Our Lady of Liesse which later on was placed in Our Lady's chapel in the Gesù of Montreal.

During the five and fifty years, from 1802 to 1857, Mary had not ceased to work miracles in behalf of those who repaired to Liesse to venerate this image. The pilgrims came and went as in the good old time. Miracles were performed in favor of those who had sought from Mary for relief before this statue, and we deem it advisable to relate a few, to encourage the faithful in Canada to have recourse to Our Lady of Liesse with equal confidence.

In 1810 and 1812, many sufferers from epilepsy obtained their cure. We subjoin an account of the cure of Séraphine Varet, taken textually from a letter to the Count de Thury by the Rev. Mr. Amelin, the parish priest of the place where Séraphine resided.

CARLEPONT (Oise), Nov. 12th, 1818.

Monsieur le Comte,

"It is a pleasing duty for me to satisfy your pious eagerness to learn the details of the recent miracle. It is a further proof of the loving kindness of the Mother of God towards us, and of her powerful intercession in our behalf with her Divine Son our Lord.

"Yes, Monsieur; Séraphine Varet, now in her twenty-third year, daughter of a small farmer of this parish, was the happy recipient of this signal favor of Heaven; and doubtless we also are sharers in it since we witnessed it.

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"Séraphine had been blessed with a virtuous mother whom God withdrew from this vale of tears eight months ago. This pious Christian at her last moments said to me: 'I die content; it is a grace God has vouchsafed 'me, Monsieur. To you I confide my crippled daughter!' She meant Séraphine, deprived, for the last four years, of all feeling in her left leg and of all power of moving it.

"For the two first years after this misfortune befell her, everything that art could devise was tried in vain; many physicians had attended her, and many others had been consulted. Their remedies were for the sufferer but so many painful trials, which she bore with indefatigable patience. Since then she resigned herself to her languishing state, and for short distances dragged herself about on crutches, but more than once it happened that she had to be carried home.

"Heaven had set a limit to her sufferings and marked out a glorious day for religion. Séraphine was persuaded that it was the good Mother she had to invoke, and impelled by the unbounded confidence in the Blessed Virgin with which her mother had inspired her, entreated her relatives to carry her to Liesse, near Laon, where she, who is styled by the Church the *Help of Christians* and the *Health of the Weak*, is honored in a more special manner. I had not been informed of this project. Her father yielded to her wish; one of her brothers opposed it, on the plea that their poverty could ill afford the necessary outlay, and that it would prove useless. Finally, Séraphine set out on the 24th of October, 1818, after four years, three months and ten days of suffering and infirmity. On the second day she left Vaux-sous-Laon, with but three leagues more to travel. She felt her confidence increase as she drew nearer, and an interior voice repeated: 'Courage, you shall be cured.'

"Seated near her sister, in the conveyance, she recited

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her prayers; her father led the horse by the bridle. When they were but three quarters of a league from the long wished for term, Séraphine asked if they would soon see the spire of the church. Her father replied: 'There it rises yonder before you.' At that instant a violent pain shot through the insensible, or we might rather say, the long-withered limb, and forced from the patient audible signs of suffering. The three pilgrims wept, the one through suffering and for joy, the others through fear and anxiety. The pain became more and more intense until they reached a little oratory, near a fountain, when the limb suddenly resumed its normal shape and life coursed once more through it.

"The happy girl persevered in her humble silence. They soon reached the hotel *Des Trois Rois*, where the father asked for a chair, and begged for help to lift his daughter out of the vehicle. While they were making their preparations, the same interior voice commanded Séraphine to rise and alight without help. She obeyed and got out. Her companions looked on in mute astonishment, their eyes suffused with tears of joy. She no longer heeded them, and, crutches in hand, she hastened to the church and prostrated herself before the statue of the Mother of God, and remained spell-bound. The gratitude of the pilgrims broke forth; and when they were questioned, their ingenuous tale melted the hearts of the listeners and determined the clergy to intone a *Te Deum* in thanksgiving. What they learned subsequently proved that their piety was not ill inspired. The child of Mary left as an offering to the church in return for her recovery the cripple's crutches; she added to this unpretending gift a necklace of gold, her only ornament, and returned home on the morrow.

"It would not be an easy task to describe the amazement, the joy and the pious feelings which were awaken-

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ed in our hamlet and its vicinity. But the only one who felt abashed at the approach of Séraphine, as she ran to embrace him, was the brother who had opposed the pilgrimage, and who expressed his regret with sobs and tears. An incredulous few refused strenuously at first to be convinced, and endeavored to explain away the miracle by natural agencies, but soon saw the futility of their efforts, and finally joined the others in rendering glory to God.

"These, *Monsieur le comte*, are the main features of this occurrence, some of which I witnessed, while I have gathered others from the lips of the pilgrims for whose truthfulness I can vouch."

Accept, *Monsieur le comte*, etc.

We have not space here for any other lengthy accounts, we shall merely enumerate some of the more striking cures. In the first place that of Madame Rossignol, in 1821, miraculously cured of paralysis from which she had been suffering for twelve years, and that of Mr. Stephen Leroux, in 1883, afflicted with the same disease. The following is an extract from the sworn deposition relating the cure:

Yesterday, the 28th instant, Mr. Stephen Leroux, born at La Ferté-Milon (Aisne), aged sixteen years and six months, and palsy-stricken for more than four years, was carried to the feet of the statue. He was not able to walk alone nor even to stand on his feet, and could barely drag himself about slowly on crutches. It was for the third time that this boy had been conveyed in pilgrimage to the place by his mother. Carried into the shrine of Liesse, he was set down in the chancel. There he continued to pray, when after the lapse of half an hour he rose from his chair and made an attempt to move. His mother handed him his crutches, but he refused to take them; he walked erect and with a firm step for the first time in

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four years. He passed down the church aisle and ran out into the street.

The parish priest cautiously questioned him himself, and carefully cross questioned him through others. The boy and the eye-witnesses of the event all deposed that the miracle had been instantaneous, unforeseen and complete, so that the boy's crutches were forthwith hung up in the church of Our Lady of Liesse.

We shall again refer the reader for the particulars of these and many other miracles to the valuable work of the two Duployés. It would be impossible, after reading them, not to be thoroughly convinced of the power communicated to this statue, which we dare to hope will not be manifested in a less striking manner in Canada than in France.

During the present century the pilgrimages continued as in the past: those of two august personages of the house of France deserve special mention. In 1819, the royal family was not free from well grounded fear, for the revolutionary party was bent on its extermination. The Duchess of Berry alone could hope to perpetuate the ancient lineage, and give a king to France. Like Mary of Medicis, Anne of Austria and Mary Leksinska, she had recourse to Our Lady of Liesse. She commissioned Mgr. de Bombelles, bishop of Amiens and chaplain to the princess, to be the bearer of her supplications to the Queen of Heaven at the shrine; and agreeably to her wish in 1819 the pious prelate journeyed many times to Liesse, to lay at the feet of our statue the prayers of the Duchess of Berry and of all France. Mary did not turn a deaf ear to these earnest supplications, and while the dagger of Louvel seemed to have blasted for ever all the hopes of the Royal family and of the nation, Our Lady of Liesse had in store for them already the consoling event of the 29th Sept., 1820.

In the course of the year 1820, Mgr. de Bombelles re-

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turned once more to conjure Mary to bring to completion her work of grace and mercy in behalf of France. Soon the glad tidings of the birth of Henry, Duke of Bordeaux, better known later on as the Count of Chambord, were enthusiastically announced. Towards the close of May, 1821, the illustrious mourner came herself to thank Mary for this most signal favor: she was accompanied by the Duchess of Reggio, the family of the Sires de Coucy and the knights of Eppe.

The daughter of Louis XVI, the Duchess of Angouleme, made a pilgrimage to Liesse in 1826. On this occasion brilliant festivities were held, in the midst of which the piety of the princess was conspicuous before all. In 1836, Father de Ravignan journeyed to Liesse to place the work of the Conferences of Notre Dame Cathedral under the protection of Our Lady. In 1847, Mgr. Vérolles, bishop of Manchouri, came to claim her aid for his remote missions. In September, 1850, came the countess de Montalembert, and in 1855, Mgr. Gousset, Cardinal Archbishop, and later, ten bishops from different provinces journeyed in pilgrimage to the shrine.

This brings us down to the year 1857, when Mgr. de Garsignies, bishop of Soissons and of Laon, obtained from the Sovereign Pontiff, Pius IX, the honors of a *coronation* for Our Lady of Liesse; and on the 18th of August of that year took place one of the most imposing ceremonies ever witnessed by the population of Liesse, though it had witnessed many in the long lapse of years since the establishment of the pilgrimage. It was the very statue of the Gesù which was deemed worthy by his Lordship and by the Sovereign Pontiff of so much honor. These honors, however, were never conferred on it, and it is to this very fact that we owe the happiness of possessing it in our midst, as we shall proceed to explain.

The festivals at Liesse on the 15th of August, 1857, and

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on the three following days, were unparalelled in brilliancy and magnificence. But they are foreign to the scope of this notice; we refer our readers again to the more exhaustive work already mentioned above.

When there was question of a *coronation*, the statue was examined; but what was not the surprise of the parish priest and his assistants, when they found it consisted merely of the head of statue, a wooden support or prop and a cardboard covering! Evidently, whatever there was precious about it, and what imparted to it its efficacy, could be naught else than the ashes of the old statue. It was then settled that a new statue should be made on the model of the old, in which were to be enclosed a portion of the ashes and cinders. On the other hand, since the then existing statue had from 1802 been the instrument of so many marvellous graces and the object of such veneration, it was not to be entirely discarded, but was given to the house of the Society of Jesus, which had been recently founded with the view of ministering to the spiritual wants of the many pilgrims to Liesse.

(*To be Continued.*)

TREASURY, AUGUST, 1894.

Received from the Canadian Centres.

Acts of charity,....	162,940	Pious reading,.....	56,507
Acts of mortification.	93,752	Masses celebrated,..	9,188
Beads,.....	482,628	Masses heard,.....	133,262
Stations of the Cross,	46,789	Works of zeal,.....	34,685
Holy Communions,..	42,798	Various good works,.	469,525
Spiritual Communions,.....	431,394	Prayers,.....	1,643,130
Examinations of conscience,.....	74,204	Sufferings or afflictions,.....	38,382
Hours of silence,....	250,704	Self-conquests.....	95,434
Charitable conversations,.....	471,310	Visits to Blessed Sacrament	220,380
Hours of labor,....	394,401		
Holy hours.....	12,785	Total....	5,164,026

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THE HOMAGE OF THE HEART.

ALONG the heavings of the waves of night
The big broad sun pours forth its wealth of gold
And wakes a world to ecstacy. The cold
Grey mists glide wraith-like past the hills now bright
With radiant vesture. Earth's great heart is light
With melody, while over mere and wold
Her amorous lips a hymn of praise unfold
To God, the Giver of her new-born might.

No conscious song is this. Man's heart alone
Can hold a song most worthy of this gift—
The homage of his heart. His lips repay
God's love with love. Earth's beauties round him strown
Are broken lights of Him, which guide and lift
His yearning soul to heaven's undying day.

W. W. E., S.J.

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THE LEAGUE AT HOME.

Antigonish.

(*The Casket*, June 28.)

On last Sunday, the 24th, the consecration of the little children of this parish to the Sacred Heart of Jesus took place in the Cathedral. To add to the solemnity of the day, the Rev. Father Gillis selected this as the day for distributing their first communion to the younger children. It was a very edifying sight at 8 o'clock Mass, that of the little boys neatly dressed and the little girls in long white veils, symbol of purity, reverently approaching the altar to receive the Blessed Lord in the Holy Sacrament. After communion at the 10.30 Mass Father Gillis preached a short sermon—addressed chiefly to the children, who were ranged in the centre aisle and around the pulpit outside the sanctuary rail. In choice, simple and appropriate words he pointed out to them the significance of their consecration to the Sacred Heart, the obligations it imposes, and the spiritual strength it affords to youth in its struggles with manifold temptation He took occasion to impress upon parents their duties towards their children, duties which our own observation leads us to believe are not being fulfilled as well as they

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ought, particularly in the matter of keeping their little ones off the streets, and closed by asking them all to invoke the intercession of St. Aloysius Gonzaga, whose feast was celebrated a few days before, and who has been chosen by the Holy Father as patron of youth. The form of consecration was then read by all the boys and girls, and, most important part perhaps of the whole function, from its practical bearing, a pledge of total abstinence from intoxicating liquors and from profane and immodest language, to the age of twenty-one years, was taken by each little one. Then a beautiful hymn to the Sacred Heart was sung by the choir, accompanied by the majestic tones of the organ, assisted by a cornet and trombone whose rich melodious strains added greatly to the effect of the music. The chorus was taken up at the end of every verse by the little ones in the aisles, and it was a marvel with what spirit and correctness they sang. Anyone present could not, we think, but internally commend the zeal of all those concerned in preparing the children for this interesting ceremony, and hope from it for the little souls who took part in it much lasting good.

Fairfield.

On the 1st of June, feast of the Sacred Heart, a reception of Promoters took place, at which thirty-three young ladies received their crosses and diplomas. The Rev. Father McLean, a former pastor, spoke to them of their duties with great unction and zeal. The Rev. D. McDonald, of Souris, administered communion to all the Promoters and to a number of Associates. The League is doing as well as your zeal could wish, everyone entering into its spirit with great piety.

A. J. McINTYRE, P.P.

FAIRFIELD, June 15.

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Port Colborne.

Our Triduum, I am pleased to say, was a great success. This universal Triduum must bring a great blessing on the whole world.

J. P. McENTEE, P.P.

PORT COLBORNE, June 2.

Toronto.

This month of the Sacred Heart in the Golden Jubilee year of the League has been marked by special and very impressive celebrations at St. Michael's Cathedral. The Feast itself, the first Friday and first day of the month, was given to the women and children of the League. After special and devout preparation, an unusually large number approached Holy Communion on that day at the beautiful altar of the Sacred Heart, where Mass was celebrated by Father Ryan, in presence of the Blessed Sacrament solemnly exposed for the entire day. In the evening the Very Rev. Vicar General McCann, spiritual director of the women's League and altar society, delivered a most impressive discourse, read a solemn act of consecration, and gave Benediction of the Blessed Sacrament. As the second Sunday of the month was the quarterly communion day for the Men's League, Father Ryan, their spiritual director, determined to make it a grand jubilee day. A solemn Triduum of thanksgiving and preparation was held in the cathedral. All the members of the League were invited to this Triduum, and the exercises were splendidly attended. Father Ryan gave an instruction each evening on the end and object and progress of the League, and earnestly exhorted all to renewed zeal in this grandest apostolate of the laity. At 9 o'clock Mass on Sunday the men and cadets of the

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League approached Holy Communion in a body and made a magnificent showing.

The Mass was said by the Very Rev. Vicar General McCann, and, Father Ryan being absent with the Archbishop on a confirmation tour, Father Rohleder gave a brief and stirring address in which he warmly complimented the men on their splendid attendance. The Very Rev. Vicar General conducted the solemn evening service and preached one of his masterly sermons. A beautiful celebration held by the Vicar General himself on the preceding Sunday illustrates very well how the League of the Sacred Heart helps on every other society and good work in a parish. The impressive ceremony of the preceding Sunday was the solemn reception of new members into the Sodality of the Blessed Virgin, of which Very Rev. Father McCann is spiritual director.

In preparation for the celebration, all the members of the sodality made a Triduum, which was held in their hall in Loretto Convent, Bond street, and was conducted by Father Ryan.

On Sunday morning the Young Ladies of the Sodality went to communion in a body at 9 o'clock Mass in the Cathedral, and on Sunday evening, the weather being fortunately favorable, they marched in procession from the convent to the church, wearing, their long white veil and bearing their beautiful banners. Having walked in procession up and down the aisles of the church, singing in full sweet chorus as they entered, they took their places in the Blessed Virgin's aisle which they entirely filled. After a very beautiful and touching discourse from their Very Rev. Director, over fifty new members were received into the Sodality.

But perhaps the Altar Society of the cathedral shows even more than the sodality how powerfully the League helps to promote good works. The Altar Society is

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attached to the League, is formed of League Bands and follows League devotions, but its special work is to provide vestments and altar furniture for the church. This society is only a few years in existence, but animated by the zeal of the League, and wisely and efficiently conducted, it has contributed already to "the splendor of divine worship," over two thousand dollars.—*Catholic Register*, June 14.

Montreal.

Sunday, June 24, feast of St. John the Baptist, was the day chosen for a grand demonstration in honor of the Sacred Heart by the English-speaking Branches of the League in Montreal, with a view to commemorate the fiftieth anniversary of the establishment of the Association.

Shortly after 2 o'clock in the afternoon, Associates from every quarter of the city began to gather in the vicinity of the Gesù, general centre of the Apostleship in the Dominion; and a few minutes after 3, the procession started for the new Cathedral on the corner of Dorchester street and Dominion Square.

St. Patrick's, St. Anthony's, St. Ann's, St. Gabriel's, St. Mary's, all English-speaking parishes, and the Gesù were well represented, and took up their places in the procession in the order indicated. The head of the line of march had already reached its destination before the last files had emerged from the Gesù. It was a grand sight. The Juvenile Leaguers of St. Mary's, with their insignia and banners, formed one of the most pleasing features of the demonstration.

The Gesù Branch carried the statue of the Sacred Heart on a stand tastefully decorated with ferns and flowers. The bearers were eight young girls in white,

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accompanied by others who bore baskets of flowers. Forty children, in white dresses and veils, with a scarlet ribbon round the neck, from which hung a large medal of "Him Who so loved mankind," walked on either side of the quadruple line of Associates. They bore aloft as many red satin banners with the picture of Our Lord and the Sacred Heart surmounted by a scroll with the device "Thy Kingdom Come."

The vast Cathedral of St. James was filled to overflowing, and according to competent judges there must have been between six and seven thousand persons present in the spacious edifice. When all had reached their places, a hymn to the Sacred Heart rang through the lofty arches and re-echoed in the immense overhanging dome. As the last notes died away, the Rev. Father Devlin, S.J., entered the pulpit, and beginning from the first establishment of the Apostleship of Prayer at Vals traced down its history to the present Jubilee year, dwelt especially on the wonderfully rapid growth of the League of the Sacred Heart. He descanted on the great spiritual advantages accruing to the members, and on the irresistible effect on Heaven of the twenty or more millions of supplications sent up daily to the Throne of Mercy in every land for the intentions recommended to the Associates. Naturally his closing words took the form of a spirited exhortation, to persevere in the great work and to prosecute the object of the pious undertaking with renewed fervor and zeal.

A Solemn Benediction of the Blessed Sacrament was the crowning function of this great devotional manifestation, and it must have been with all the ineffable love of His Sacred Heart that the Divine Master blessed His devoted thousands there present, as they bowed down in silent adoration to receive what we must hope was but an earnest of the eternal blessing reserved for them hereafter.

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On the following Sunday, July 1st, feast of the Most Precious Blood, the Universal Triduum of the English-speaking Associates of the Gesù was bought to a close by the ceremonies attending the semi-annual reception of Promoters, and the renewal of the Solemn Act of Consecration.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mrs. Bridget Quirk, d. Feb. 12, Mr. Dennis B. Skelly, d. June 7, both of Hamilton; Mary McDonald of Harrison's Corners, d. June 12; Edward Purcell, of Montreal, d May 6; Emma Nabb, of Hayesland, d. in May: Joseph Corrigan, d. May 19, and Thomas Moran, d. May 29, both of Phelpston; Mr. James Maloney, of St. Agathe East, P.Q, d. June 17; William McDonald and Neil J. McPhee, of Fairfield; Donald McDonald, d. April 8, and Mrs. Alexander R. McDonald, d. in May, both of St. Andrew's West; Mr. Alfred Ducharme of Renfrew, d. in June; Edward Mullins, Charles Burns, Jane McCue, Lodi Palaclino, and Agnes Fitzgibbons of London, Ont.; Miss Helen Mahony, of Montreal, d. Feb. 7.

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LIGHT IN DARKNESS.

By Eleanor C. Donnelly.

The sunlight, through the western windows stealing,
Fretted with gold the dim cathedral gloom,
Where, in the shadow of an ancient tomb,
A little child was kneeling.

All other worshippers had gone away:
The air was fragrant with the last sweet hymn;
The sanctuary lamp was burning dim,
And slowly waned the day.

Still knelt the child; the sunlight stooped to win
A golden lustre from her tresses brown,
And in her patient eyes looked sadly down,
To find no sight within.

Blind and alone! a melancholy lot!
To know of birds and blushing flowers without,
Of pleasant skies and trees that waved about,
And yet to see them not!

Kneeling, she prayed: "Lord Jesus, God of kindness,
Who, in Thy human dwelling undefiled,
Hast known and felt the sorrows of a child,
Have pity on my blindness!

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"My little day of life doth wane apace;
The earth's fair glories I may never see;
I have no love within my heart save Thee,
Oh let me see Thy face!"

Her head sank down; the rippling hair, unbound,
Fell, like a veil, athwart her pallid cheek;
The lips, all tremulous, had ceased to speak,
And shadows settled round.

But, all the long night through, the pillared gloom
Was lightened by the flash of angel wings;
And angel voices made low murmurings
Around that ancient tomb.

And when the morn from out the dewy east
Came, in her jewels, like a blushing bride,
The heavy chancel doors were opened wide
To acolyte and priest.

And they, who gathered at the matins there,
Found in the shadow of the tomb antique
A fair, dead figure with a marble cheek,
And fingers locked in prayer.

Stooping, they wreathed the lily on her brow;
But as they bore her to the bier away,
They sang: "Hosanna to the Lord this day;
The blind one seeth now!"

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THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfillment of promises made.

ANTIGONISH.—A Promoter returns thanks to the Sacred Heart for a friend's having made his Easter Duty after many prayers had been offered for this intention. For the finding, through St. Anthony's intercession, of something which was lost. For a temporal favor obtained.

AMHERSTBURG.—An Associate, for the recovery of a daughter who was sick.

ARNPRIOR.—A Promoter, for a favor received through the intercession of St. Joseph. Two Members, for temporal favors received.

BARRIE.—A Member, for a special request granted. A Member, for his recovery from a dangerous illness by applying the badge of the Sacred Heart. For a temporal favor received through the application of the Badge. A Promoter, for the recovery of a sick child after making a novena in honor of the Sacred Heart. A Promoter, for the reconciliation of a family after making a novena in honor of the Sacred Heart.

BATHURST, N.B.—An Associate, for two temporal favors received. An Associate, for a spiritual favor received last summer after saying the thirty days' prayer to the Blessed Virgin. An Associate, for a temporal favor received.

BERLIN.—For a favor received after offering up prayers for the intention.

BRANTFORD.—A Member, for a temporal favor received after making a novena. A Member, for the cure of a child from an infirmity.

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BROMPTON.—A Member, for one temporal and three spiritual favors received.

BURLINGTON.—A Member, for two favors received.

CAMPBELLFORD.—A Member, for a temporal favor received.

CANSO, N.S.—A Member, for the return of an absent friend, through two novenas to the Sacred Heart of Jesus, and prayers to the Blessed Virgin.

CHATHAM.—A Promotor, for the recovery of a dear sister from illness. For a situation obtained for a brother through the intercession of the Souls in Purgatory after having mass offered for them, and also for several spiritual and temporal favors obtained through the intercession of the Blessed Virgin and St. Joseph.

CORNWALL.—A Member, for two temporal favors; another, for a favor obtained. A Promoter, for a special favor. An Associate, for two favors. Special thanks are offered for the cure, through the intercession of the Canadian Martyrs, of a very sore finger after four years suffering.

DETROIT, MICH.—A Member, for employment obtained by a husband.

DUNDAS.—A Member, for two temporal favors obtained after making a novena to Our Lady of the Sacred Heart. An Associate, for two special favors. A Member, for a situation obtained.

FLOS.—For many spiritual and temporal favors received through the intercession of St. Joseph, the Blessed Virgin and St. Ann. For the relief of pain after applying the Badge.

HALIFAX.—A Member, for success in an examination through the intercession of St. Joseph and St. Aloysius. For the cure of a lung trouble, obtained through the in-

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tercession of Our Lady of the Sacred Heart. For the recovery of two persons from a dangerous illness. For partial recovery from paralysis after a novena to Our Lady of Perpetual Help and to St. Joseph.

HAMILTON.—Two Associates, for the conversion of a member of a family addicted to drink. For the return of a person to his faith after many prayers. Two Promoters, for three temporal favors through the intercession of St. Anthony.

HAYESLAND.—An Associate, for the finding of a purse. A Promoter, for the recovery of a valuable book.

INGERSOLL.—A Promoter, for three temporal favors received after special devotions to the Sacred Heart. An Associate, for a very great favor obtained through the intercession of the Blessed Virgin. A Member, for the conversion of a near relative.

KINGSTON.—For two temporal favors. A Child of Mary, for a temporal favor. For the return of two persons who had not gone to Mass for two years.

LINDSAY.—A Member, for a very great favor received after making several novenas in honor of St. Ann, St. Joseph, the Blessed Virgin, the Souls in Purgatory and the Sacred Heart, and going to communion many times.

MARKHAM.—A Promoter, for having obtained through the prayers of the League a very consoling and happy death for an Associate.

MARYSVILLE.—A Member, for several cures granted through the intercession of the Canadian Martyrs. A Member, for the cure of a bad cough, after sending an intention to the Sacred Heart League and making a novena to the Sacred Heart.

MEDONTE.—For the cure of an abscess after making a novena in honor of the Sacred Heart, and for many spi-

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ritual and temporal favors granted after making a novena to the Blessed Virgin. For a special favor granted.

MIDLAND, ONT.—For several favors, spiritual and temporal.

MONTREAL.—A Promoter, for the conversion of a sinner who has given up drink through prayers to the Sacred Heart and the intercession of the Blessed Virgin. A Member, for two favors obtained in the months of April and May; also for two favors granted previously. A Promoter, for a favor granted. A Member, for having received a temporal favor. A Promoter, for the conversion of a friend addicted to drink, after a novena in honor of the Most Precious Blood. For two favors obtained. For a favor obtained through prayers offered in honor of the Canadian Martyrs. For a favor received. For the conversion of a brother after a year's neglect. For the cure of a person who had been suffering for three years. Two Members gratefully acknowledge a spiritual favor received. An Associate, for the recovery of her two-year old child from scarlet fever and croup, and for the continued perseverance of a husband in temperate habits after a relapse some years ago. For a pecuniary success.

NEWCASTLE, N.B.—A Promoter, for two favors received. A Promoter, for a temporal favor received through the intercession of St. Joseph. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph.

OAKVILLE.—A Member, for a temporal favor through a petition to the Sacred Heart.

ORILLIA.—A Promoter for the recovery of a sick child. For two temporal favors received.

OTTAWA.—A Member, for two temporal favors received after a novena to St. Joseph. A Promoter, for a very great temporal favor obtained in the month of March

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after making a novena to St. Francis Xavier. An Associate, for a situation obtained which it was thought impossible to get, after making a novena to St. Joseph. A Promoter, for many favors received from the Sacred Heart of Jesus. A Promoter, for a great temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph. It had been asked for years. For employment obtained. For a temporal favor obtained last October. A Member, for a special favor obtained. An Associate, for a sum of money received much sooner than it was expected; also for other favors after a promise to make the stations and recite the beads five times.

OKANAGAN MISSION, B.C.—A Member, for several temporal favors obtained.

OWEN SOUND.—For a spiritual and temporal favor through the intercession of the Blessed Virgin and St. Joseph. An Associate, for three temporal favors and one spiritual favor.

PENETANGUISHENE.—An Associate, for having been cured of heart disease through the intercession of the Canadian Martyrs.

PETERBOROUGH.—A Member of the Holy League returns thanks to the Sacred Heart for recovery after child birth, also for a favor obtained through the intercession of St. Ann, after promising to publish and have a mass offered for the Souls in Purgatory. A Member returns thanks for a cure of asthma of seven years' standing, obtained after joining the League, reciting the thirty days prayer, and promising to do a certain penance every day during her lifetime for the Souls in Purgatory. A member returns thanks for a special favor obtained for a child who had been treated by several medical doctors for three years for a diseased and broken breast-bone. After constant recommendation to the prayers of the League, and frequent

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communion, a large sewing machine needle oozed from the running sore, and now the child is perfectly well. A Member desires to thank the Sacred Heart for a temporal favor. A member wishes to return thanks for the blessing of health for a parent obtained after promising to publish. Thanks to the Sacred Heart for a cure obtained through the intercession of the Blessed Virgin and St. Benedict, and also for three temporal favors. An Associate, in fulfillment of a promise, desires to have published in the MESSENGER her thanks for a temporal faver received from the Sacred Heart. Thanksgiving for a special favor received after promising to publish, and for a cure obtained through the intercession of St. Ann. An Associate returns thanks to the Sacred Heart for the favor of hearing from a son who had not been heard of for many years and who was considered dead.

PORT COLBORNE.—A Member, for a request granted during the Forty Hours devotion.

QUEBEC.—A Promoter, for a great special favor guiding him to a wise decision in a most critical juncture, and for many other favors, spiritual and temporal, during the past month, all through the intercession of the Blessed Virgin, St. Joseph and the Souls of Purgatory. A mother, for the recovery of her child after a serious accident; for special favors for herself, and the speedy recovery from illness of her children through the intercession of the poor Souls and prayers to the Sacred Heart. For a very great temporal favor obtained. For the cure of a person afflicted with falling sickness. For a temporal favor obtained through the intercession of Blessed Gerard. For relief from pain upon the application of the badge of the Sacred Heart. For many great temporal favors granted. For a temporal favor through the Sacred Heart of Mary. For a temporal favor through a novena to St. Francis Xavier.

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For the cure of a person afflicted with fits or falling sickness. A Promoter, for the cure of nervousness and mental worry. For several spiritual graces,—one a very particular favor. An Associate, for health for a mother and friends. For the conversion from drink of a relative. For the conversion of a young man who had not practised his religious duties for several years, and had not even attended Mass. The change was brought about by reading the MESSENGER of the Sacred Heart. For a great many spiritual and temporal favors received.

SARNIA, Ont.—A Member, for a great spiritual favor obtained.

SMITH'S FALLS.—A Member, for a request obtained, also for work for a brother and for improvement in health.

STRATFORD.—A Member, for the escape of a father from what might have been a sudden and unhappy death.

ST. JOHN, N.B.—For the recovery of money. For the conversion of a dear friend. For two favors through St. Aloysius. For a favor through St. Anthony. For a safe arrival. For employment after a novena to the Sacred Heart. For four favors through the intercession of Blessed Gerard Majella. For a cure after a novena to the Sacred Heart. For the recovery of a young man from sickness. For obtaining employment for four persons. For employment obtained after a novena to the Sacred Heart and Our Lady of Perpetual Help. For a successful examination by attending May devotions for the Souls in Purgatory. For extraordinary protection in various dangers. For recovery from sickness. Three persons for employment through the intercession of St. Joseph. For the cure of an infirmity. For the successful termination of an undertaking.

ST. RAPHAEL'S.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin. An Associate, for a temporal favor.

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ST. THOMAS.—For nine temporal favors obtained through the Sacred Hearts of Jesus and Mary.

TORONTO.—A Promoter, for the cure of a brother from a dangerous sickness. A Promoter, for one particular favor and for several other favors received through the intercession of the Blessed Virgin and St. Joseph. A Promoter, for the recovery of a relative from a serious infirmity of mind and body after several novenas offered for him. For three successful closing exercises of school.

WINNIPEG.—A Promoter, for many favors granted through the intercession of the Blessed Virgin, St. Joseph and the Canadian Martyrs.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Barrie, Chatham, Ont., Fairfield, Hastings, Hayesland, Kilmarnock, Lindsay, Midland, Montreal, Ottawa, Owen Sound, Quebec, Smith's Falls, Toronto, Woodslee, Manotic Station, Flint, Mich., Sudbury, Port Hood, Thorold.

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INTENTIONS FOR AUGUST.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—W.—*St. Peter in chains.* Devotion to the Holy See. 18,911 Thanksgivings.

2.—Th.—*St. Alphonsus Liguori, Bp. D.* ht. Pray for Sodalities. 11,454 In affliction.

3.—F.—*Finding of St. Stephen's Relics.* at, gt. Pray for persecutors. 16,650 Departed.

4.—S.—*St. Dominic, F.* pt, rt. Devotion to the Holy Rosary. 14,806 Special.

5.—S.—OUR LADY OF THE SNOW. at, gt, rt. Confidence in Mary. 733 Communities.

6.—M.—THE TRANSFIGURATION OF J. C. Renewal of spirit. 17,867 1st Communions.

7.—Tu.—*St. Cajetan, F.* Pray for the doubting. Our Associates.

8.—W.—*Bl. Peter Faber, S. J.* Devotion to the Angels. 14,429 employment.

9.—Th.—*St. Romanus, M.* ht. Filial fear. 1,269 Clergy.

10.—F.—*St. Lawrence, M.* Suffer for Christ. 53,753 Children.

11.—S.—*St. Philomena, V. M.* Confidence in God's Saints, 14,051 Families.

12.—S.—*St Clara, V.F.* Love of Poverty. 19,282 Perseverance.

13.—M.—*St. John Berchmans, S.J.* Pray for altar boys. 9,619 Reconciliations.

14.—Tu.—*St. Eusebus, Priest.* Spirit of penance. 19,282 Spiritual favors.

15.—W.—ASSUMPTION B.V.M. bt, gt, mt, rt, st. Rejoice in Mary's joy. 18,771 Temporal favors.

16.—Th.—*St. Hyacinth, C.* ht, rt. Pray for the afflicted. 93,017 Conv. to faith.

17.—F.—*St Paul, M.* Charity for the poor. 21,406 Youths.

18.—S.—*St. Roch, C.* Invoke him against contagion. 2,315 Schools.

19.—S.—*St. Joachim, Father B.V.M.* Reparation. 11,876 Sick.

20.—M.—*St. Bernard, C.D* Speak of Mary. 3,476 Retreats.

21.—Tu.—*St. Jane de Chantal, F.* pt. Pray for devoted nuns. 527 Guilds.

22.—W.—*St. Timothy, M.* Conquer sloth. 7,221 Parishes.

23.—Th.—*St. Philip Beniti, C.* ht. Holy Hour. 24,715 Sinners.

4.—F.—*St. Bartholomew, Ap.* bt, mt. Confess Christ. 18,711 Parents.

25.—S.—*St. Louis, King.* Morning offering. 4,768 Religious.

26.—S.—THE MOST PURE HEART OF MARY. bt. Devotion to the Pure Heart. 721 Novices.

27.—M.—*St. Joseph Calasanctius, F.* Pray for children. 5,629 Superiors.

28.—Tu.—*St. Augustine, Bp. D.* Pray for bishops. 7,892 Vocations.

29.—W.—*The Beheading of St John Baptist.* Fly occasions of sin Promoters.

30.—Th.—*St. Rose of Lima, V.* ht, rt. Pray for our Country. The Directors.

31.—F.—*St. Raymund Nonnatus, C.* Zeal for Mary's glory. 31,079 Various.

t=Plenary Indulg.; a=1st Degree; b=2 Degree g=Guard of Honor and *Roman Archconfraternity; h=Holy Hour; m Bona Mors: Promoters; r=Rosary Sodality; s=Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. SEPTEMBER, 1894. No. 9.

GENERAL INTENTION FOR SEPTEMBER.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

THE EASTERN CHURCHES.

Last year the great Eucharistic Congress held its sessions in Jerusalem. It was in every way a brilliant and imposing gathering, and among the subjects which constantly came to the front was that of the reunion of the Churches. As its members, now dispersed in their homes in every land, have borne with them the reminiscence of what was brought forward so persistently during the sitting of the Congress anent the Churches of the East, and the possibility of their being once more grafted on the parent tree, the centre of Catholic unity, it is the opportune time to bend our thoughts and direct our prayers to the solving of this momentous question.

The reunion of the Churches is indeed the question the hour. The religious press in the East as well as in the West has taken it up. Even diplomacy, far from

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showing itself indifferent towards it, seems to attach much importance to its solution.

A kind of instinct, vague and indefinite if you will, urges on the Eastern nationalities in the same direction. They would seem finally to have grasped the truth that warfare is not the normal state of nations, much less that of Churches which worship a God of Charity and mansuetude, and they have been taken with an intense yearning for religious unity which alone can assure the possession of peace and establish it on a solid basis.

This is a revival in earnest of a more Christian manner of thinking and a return of the true spirit of the Gospel which can be productive of good alone, while everything inclines us to think it wholly providential and born to satisfy what has become a want.

Now, if ever, should all minds, wherein faith in a crucified God is yet instinct with life, unite in a perfect fellowship of thought and sentiment, the better to combat a false, overweening and godless *Science* which nowadays overruns both East and West, and penetrates their every pore.

Neither can the great Oriental Churches long remain stationary in their old time *statu quo.* They will emerge from it only to undergo the disintegrating influence of free-thought or Protestantism on the one hand, or else derive new vigor and life from their contact with Catholicism when they will have been united with the Church, retaining, doubtless, the forms of old already so venerable and so legitimate.

It cannot be denied that the undertaking, precisely because it is of supreme importance, presents, as every other great work, difficulties of execution. Fundamentally, the most serious spring almost solely from ingrained prejudice; but they will give way, we are confident, before the influx of light and the imminence of the peril.

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But what above all should convince us that this much to be desired consummation is within the realm of things possible, and what should cheer us on in the apparently thankless task of praying that obstinacy grown inveterate through succeeding centuries may be overcome, is the invitation held out by the Holy Father to the Churches of the Orient in his last grand encyclical addressed to the *Rulers and Nations of the World:*

"In the first instance We lovingly look to the East, whence came salvation in the beginning to the whole world. Assuredly We are led by Our feeling as to the prospect to entertain the favorable hope that it will not be long before the Eastern Churches, distinguished for their ancestral faith and ancient glory, will return whither they departed; all the more because they are separated from Us by no great difference; indeed, if a few points are excepted, We so agree with them in regard to the rest that in defending Catholicity We not unfrequently draw evidence and arguments from the doctrines, customs, and ceremonies in use amongst the Easterns. The primacy of the Roman Pontificate is the principal cause of difference. But let them look to the beginning; let them see what their forefathers felt on the subject, and what the age nearest the origin of Christianity handed down. For the Divine testimony of Christ, 'Thou art Peter, and upon this rock I will build My Church,' stands clearly approved from that time as applying to the Roman Pontiffs. And amongst the Pontiffs of the early ages (*prisca ætas*) were not a few chosen from the East itself, notably Anacletus, Evaristus, Anicetus, Elutherius, Zosimus, and Agatho; most of whom, carrying out the administration of the universal Christian republic in a wise and holy manner, consecrated it by the shedding of their blood. It is quite clear at what time, through what cause, and by whose efforts unfortunate discord was created. Before that

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period when what God had joined was by man put asunder, the name of the Apostolic See was holy amongst all the nations of the Christian world; the East and West, harmoniously and without hesitation, used to obey the Roman Pontiff as the legitimate successor of Blessed Peter, and therefore the Vicar of Jesus Christ on earth. Accordingly, if we go back to the beginning of the difference, we find that Phocius himself had spokesmen on his behalf despatched to Rome; and Nicholas I., the supreme Pontiff, sent his ambassadors from the city to Constantinople without an opposing voice being raised *to investigate carefully the cause of the Patriarch Ignatius, and to return to the Holy See with full and correct information;* so that the whole history of the affair distinctly confirms the Primacy of the Roman See, with which the disagreement then occurred. Finally, everybody is aware that at the great Councils both of Lyons and Florence the Latins and Greeks with ready accord and voice ratified as a dogma the supreme power of the Roman Pontiffs.

"We have purposely recalled these things because they are, as it were, invitations to secure peace; the more so because at present We appear to notice amongst the Easterns a more conciliatory disposition towards Catholics, and even a certain inclination to kindliness. This was particularly observable not long ago when We saw good offices and marks of friendship bestowed on Our people who went to the East for religious purposes.

"Wherefore, *Our heart goes out to you all* who are separated from the Catholic Church, whether you are of the Greek or any other Eastern rite. We are anxious that you should meditate upon those grave and loving words that Bessarion addressed to your fathers: 'What answer can We give to God as to why We have been separated from Our brethren, Whom He descended from Heaven, became Incarnate and was Crucified to unite

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and gather into one flock? What should be Our excuse to those who come after Us? Good Fathers, let Us not suffer this; let Us not continue in this opinion; let Us not consult so wretchedly for Our own interests and those of Our people.' Honestly weigh by itself and before God the appeal We make. It is from no human motive but through divine charity and zeal for the salvation of all that We urge reconciliation and unity with the Roman Church; We mean a full and perfect union, for a union which would merely bring about a certain harmony of dogmas and an interchange of fraternal charity could not by any means be such. The true union between Christians is that which Jesus Christ, the Founder of the Church, desired and established, consisting in the unity of faith and of government. Nor is there any reason why you should fear that We or Our successors would diminish your rights, your patriarchal privileges, or the ritualistic usages of your respective Churches, since it has been and always will be an established rule in the government and designs of the Holy See to respect the origin and customs of each people, and to deal with them fairly and justly. And if there be union with us, it will certainly by God's grace result in a wonderful increase of dignity and lustre to your Church. May God, then, graciously hear this your own supplication: 'Cause the schisms of the Churches to cease,' and 'Bring together the dispersed; lead back those who have gone astray and unite them to your Holy Catholic and Apostolic Church.' (Liturgy of St. Basil.) Thus may you be restored to that one holy faith which remote antiquity by constant tradition handed down to you and to Us; which your ancestors and predecessors preserved inviolate, and upon which, owing to the *éclat* of their virtues, the grandeur of their genius, and excellence of their doctrine, splendor was nobly reflected by Athanasius,

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Basil, Gregory of Nazianzen, John Chrysostom, the two Cyrils, and many others whose glory equally belongs to the East and the West as a common inheritance.

"In this place We may be allowed to address ourselves especially to you, inhabitants of the Slav countries, whose renown is attested by many historical monuments. You know how much the Slavs are indebted to your fathers in the faith, SS. Cyril and Methodius, to whose memory We Ourselves some years ago paid a tribute of well-deserved honor. For many of your race their virtues and labors were the source of civilization and salvation. Whence arose between Slavonia and the Roman Pontiffs that exchange of kindly deeds on the one hand and staunch fidelity on the other which was displayed for so long a period. And if the deplorable misfortune of the times alienated a large number of your ancestors from the Roman communion, think of what importance it is to return to unity. The Church, too, continues to recall you to its fold, and to offer you abundant assurances of salvation, prosperity and grandeur."

With these words of Leo XIII still ringing in our ears should we not use every endeavor in keeping with our sphere of life, talent or influence, as prayer, the spoken or written word, alms to the pious works in favor of the East, that the last barriers which separate these Churches from the Mother Church may be broken down and unity be once more established that, according to the prayer of the Divine Heart, there may be *but one Shepherd and one fold*.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the

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Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the Oriental Churches which shed so bright a lustre in the past on the history of Christendom, so that the hour of the longed for reconciliation with the centre of Catholic unity may be hastened. Amen.

NINTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"*I will bless every place where a picture of My Heart is set up and honored.*"

By JOHN J. BRANIN.

NO artist's working this! No world-wide name
Of subtle limner sounds applausive cheer
To stamp its worth; yet prized more, more dear
To me than masterpiece of wondrous fame
Inspired by other theme. Vain man, then blame
Me not, if mean to thee it may appear,
As now it looks upon me kneeling here:
Meek, humble Heart, within its lowly frame.

Thy blessings shall not flow the less, though poor
Indeed, O Lord, its place of honor be;
Mean though its artist worth, 'twill yet secure
Full measure of the promise made by Thee
To Paray's Blessed one. Yea, Lord, Thou sure
Wilt bless this very place abundantly.

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THE THREE KNIGHTS OF ST. JOHN
Or "OUR LADY OF LIESSE."

(*Continued.*)

On the death of Monsieur J.-Baptiste Billaudel, in 1827, at the age of 73 years, his brother Louis, who had inherited his religious spirit and virtue, proceeded to work out his plans during the nineteen succeeding years. They had long before projected the establishment of a house of the Society of Jesus. Mr. Louis Billaudel had the happiness of realizing this project in 1843, three years previous to his death; he devoted a part of his fortune to the undertaking. From that time, the sons of St. Ignatius enjoyed the rare privilege of guarding the shrine and ministering to the spiritual wants of the forty thousand pilgrims who flock annually to Liesse.

It was therefore determined that the primitive statue should be given to the Fathers of the Society. We give below a copy of an authentic document; it is signed by the Rev. Father Fouillot, who for thirty-seven years of his religious life held the office of Instructor of the Third Year of Probation for the members of the Society of Jesus in France, and through whose hands most of the French and Canadian Fathers have passed. This house of the Third Year Probation remained at Liesse until 1862, when

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it was transferred to Saint Vincent's at Laon, whither the statue was also removed. The document referred to runs as follows:

ORIGIN OF THE STATUE OF OUR MOTHER OF GRACE AT SAINT VINCENT'S.

"The original miraculous statue of Our Lady of Liesse having been burnt during the Revolution in 1793, its ashes were carefully treasured up, and are now placed beneath the statue of Our Lady.

"When there was question, in 1857, of the solemn crowning of the statue, exposed, since the Revolution, to the veneration of the faithful, it was found that, instead of a complete statue, there was but a head on a shapeless and mouldering wooden prop, covered with cardboard, to which was fastened the exterior drapery. This head, it was asserted, had been discovered in the church-loft by the *constitutional* parish priest, who exposed it arranged after the fashion aforesaid to the veneration of the pilgrims, for they still continued to flock to the shrine.

"This statue was not deemed suitable for the honors of a *coronation*, and thereupon the present statue was made. The head which formerly occupied its place Father Fouillot carefully preserved, and intended to send it to the Chinese mission; but the Fathers of that mission were loath to expose to public veneration a statue which might call back to the remembrance of the faithful in China their pagan idols. Its destination therefore was changed. The Rev. Father Fouillot sent it to an artist in Paris, who added to the head a body and a crown, and carved the image of the Divine Infant, and coloring the whole. thus produced the statue of Our Mother of Grace, venerated at Saint Vincent's.

"It is thus that this statue, or at least the head, is in reality the same which for sixty years had been venerated

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by the pilgrims of Our Lady of Liesse, who obtained from Heaven before it very many miracles. In the base is enclosed a portion of the ashes of the primitive statue."

"*I hereby certify that the above is a truthful account of the facts related.*

"*August 5th, 1869.*

"FOUILLOT, S.J."

In the spring of 1877, the French Government expropriated the Jesuits' residence of St. Vincent's, which was required to complete the defensive works of the city of Laon and the valley it commands. It therefore became necessary to transfer to some other city the Third Year of Probation. It was in fact removed to Paray-le-Monial as the spot best suited for that school of the heart, *schola affectus*, where the son of Ignatius puts the finishing stroke to his religious formation. But why carry thither that miraculous statue, which would find its place much better in some one of the numerous missions of the Society! All these missions were pretty well represented at Saint Vincent's. Among the Tertian Fathers were two Canadians who were to return to their native land about mid-summer. Prayers had been offered, long and fervently, to ascertain to what mission it would be more pleasing to God to have the statue sent. All entreated Heaven to be favorably heard, and the Canadians more especially felt their longing to carry off the holy trophy increase from day to day. At the close of the Third Year Probation, according to custom, all the members of the community went to Liesse to make their farewell pilgrimage. Father Dorr, successor to Father Fouillot, then Instructor for the eighth year, said mass for the above-mentioned intention at the altar of Our Lady. Scarcely had he finished his thanksgiving than he called one of the Canadian Fathers and told him that the statue of Our

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Lady of Liesse, Mother of Grace, was to go to Canada, and begged him to take charge of it. A few days later, the Fathers took their leave, bearing with them the venerable image which was to seek out a new home across the Ocean, and there continue to dispense graces around on those who, kneeling before it, would claim the special protection of the Queen of Heaven.

They arrived at St. Mary's College, Montreal, in the beginning of September, 1877. Other Fathers who had also, in previous years, been to Liesse and Laon, were overjoyed to behold again the statue before which they formerly knelt and prayed: the very sight was to them a reminiscence of the blessings received from Our Lady of Liesse.

The statue was immediately taken to the church and placed on a temporary pedestal before the Blessed Virgin's altar. The following Sunday, at all the masses, the interesting story of this miraculous statue was told to the people.

It had not yet been decided whether the statue should be left in Montreal, or sent to some other church of the Society. The people were therefore asked to pray that Our Lady of Liesse would be graciously pleased to manifest by some evident sign her desire of remaining in Montreal. Crowds of the faithful immediately flocked to the altar after mass, and besought Heaven with every outward sign of the most tender devotion; and from that moment, we may say, whenever the church was opened to the faithful, Our Lady of Liesse has always beheld some pious person praying devoutly at her altar; from that moment also, lamps and tapers have burned in her honor, masses have been said, in fine, all those practices characteristic of great places of pilgrimage were witnessed here as an everyday occurrence.

The great question, however, was not yet decided: Our

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Lady of Liesse had not made known the Sanctuary in which she would be pleased to make her home. As she had left her home in Laon, where she was honored as "Mother of Grace," and where she watched over the religious training of young apostles, the Rev. Father Superior of Canada thought the most appropriate place for her shrine would be the Novitiate of the Society at Sault-au-Recollet. Yielding, however, to the earnest entreaties of the Fathers of St. Mary's, Montreal, and wishing to afford the faithful an opportunity of participating in the graces and blessings he knew Our Lady of Liesse would obtain, Rev. Father Superior said that if Our Lady would make her wish to remain at Montreal sufficiently manifest, the Gesù would be the future home of the statue. It was suggested that the extraordinary devotion of the faithful was already a sufficient sign. But with this sign only Our Lady was not satisfied: she was pleased indeed with the people's devotion, but she would manifest he pleasure, and show the predilection she had for Montreal by granting extraordinary favors to her clients of the Gesù.

It is a remarkable fact that the favors obtained through the intercession of Our Lady of Liesse were for the most part interior graces, and especially the grace of conversion. Many such results of Our Lady's intercession might be cited; here is one of the most remarkable. A young Canadian had been six years in the United States, and during this time had completely neglected his religious duties. On his return to Canada he remained a long time deaf to the prayers of his pious mother, who exhorted him to approach the sacraments and practice his religion. Seeing that her most earnest solicitations proved fruitless the good mother had recourse to Our Lady of Liesse. As the family lived near Montreal, the mother easily managed to bring her son to town, and soon succeeded in

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making him accompany her in a visit to the Gesù. He went indeed more out of curiosity than piety; but his mother went to pray. Her son saw her kneel before the altar of Our Lady of Liesse, and almost instinctively he imitated her example. The pious mother continued her prayer: soon the son felt himself strangely moved to contrition for his sins, accompanied by a strong desire of going immediately to confession. A confessor was accordingly asked for and easily found, and the humble penitent soon made his peace with God.

A pious young Irish girl, Mary K., was for a long time afflicted with rheumatism in the limbs, and frequently during the year she was unable to move. The doctors had tried all the resources of their art, but the malady only increased. Full of confidence in the power of Our Lady's intercession, Mary K., by the advice of her confessor, made a novena, and redoubled her prayers, remaining long intervals before the statue, but felt only an increase of pain. One day she was leaving the church without being heard or healed; she had reached the door with difficulty, but still full of confidence she said: "The will of God be done, I suppose I do not deserve to be cured, but I will begin my novena over and over again if needs be." She had now got to the steps of the church and felt the pain most acutely, but only for a moment, for on a sudden she was completely relieved of the terrible affliction. She could walk now without difficulty, and completed a journey of half a mile on foot without the least fatigue. The swelling gradually disappeared, and the cure was permanent.

Mary M., a former pupil of the Sacred Heart, was suf fering from brain fever which deprived her of the use of her mental faculties. The doctors said the danger was serious, and intimated that the invalid be administered. The very day she received the last sacraments, the doctors

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held a consultation and declared that they had exhausted the resources of their art and skill and could do no more for the sufferer. In this extremity the young lady's brother came to the Gesù and was given an Agnus Dei that had touched the statue of Our Lady of Liesse. He then prayed fervently before the altar. On his return, his father placed the Agnus Dei on the forehead of his sick daughter and held it there for some time. An hour had scarcely passed when she awoke as if from a long sleep and began to speak coherently and intelligently, thus showing that she had recovered the use of her faculties. The convalescence was rapid, and she was soon restored to excellent health. Our Lady of Liesse showed by these and many other such favors that she wished to have her statue enshrined in the Gesù.

(*To be Continued.*)

TREASURY, SEPTEMBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	268,470	Pious reading,.....	86,098
Acts of mortification.	122,506	Masses celebrated,..	75,267
Beads,.....	207,085	Masses heard,.....	63,850
Stations of the Cross,	78,909	Works of zeal,.....	200,416
Holy Communions,..	104,349	Various good works,.	362,941
Spiritual Communions,.....	465,812	Prayers,.....	542,561
Examinations of conscience,.....	143,551	Sufferings or afflictions,.....	53,576
Hours of silence,....	156,493	Self-conquests,.....	143,986
Charitable conversations,.....	162,255	Visits to Blessed Sacrament, ...	394,287
Hours of labor,....	173,861		
Holy hours.....	153,642	Total....	3,959,915

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THE APOSTOLATE OF THE WEAK.

IT is not every soul that wins salvation
By mighty deeds and mammoth works for Christ:
God giveth not to all the high vocation
Of martyrs, for His glory sacrificed.

A few among the many find their mission
As priests and apostolic laborers;
A privileged few behold, with clearer vision,
The secret joys monastic life confers.

But, as in summer woods, infrequent, towers
A giant oak or poplar overhead,
While all the ground with grass and moss and flowers,
And other tiny, tender things, is spread;

And as with waving arms, the great tree crieth:
"My height, my strength, my glory, Lord! are Thine!"
Softly the little slender herb replieth:
"My fairy blossoms, Lord! are also Thine!"

So in the Church; for one high-hearted mystic,
There are a thousand souls of low estate;
And of the masses (dread characteristic!)
Few enter at Perfection's narrow gate.

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But (heav'n ordained), the prayer of the ascetic
  Finds its *Amen* among the common throng;
And the grand solo of the saint prophetic.
  Ends in a chorus of less valiant song.

Blessed be God! tho' all may not be friars,
  Nor eremites in deserts sanctified,
Nor sisters of the poor, nor nuns in choirs,
  Heroic saints by awful penance tried—

Blessed be God! we may, our homely duties,
  Our commonplace employments, so refine,—
That life will blossom with a thousand beauties,
  And swell the chorus of a song divine!

A sweet consideration for the labor,
  The woes and wounds of every heart that bleeds;
A strong, unselfish will to serve our neighbor,
  And help him in his little daily needs.

To make the fireside bright and pure and tender
  With Christian love and Christian confidence;
To guard the children's souls, not help, but hinder,
  The modern slaughter of the innocents.

All these pass not the measure of our weakness,
  (The tiny deeds that win a vast reward),
But make us true apostles of the meekness
  And sweetness of the Heart of Christ our Lord.

ELEANOR C. DONNELLY.

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HIS COMRADES' VERDICT.

By Emma Street.

"My dear, have you heard the news?" exclaimed Mrs. Major Gordon, bustling into Colonel Forrest's drawing-room, and scarcely giving the native servant, who had announced her, time to salaam himself away before opening her budget.

Lena Forrest came forward to meet her visitor with a slight smile on her fair high-bred face, and answered, as she shook hands with her: "No, I think not, Mrs. Gordon. Is it anything very startling?"

The elder lady settled her ample proportions comfortably into the colonel's big bamboo armchair, and a thrill of satisfaction ran through her. There was nothing she enjoyed more than being the first to retail a bit of gossip.

"It is the oddest thing," she began, loosening her bonnet strings and helping herself to a fan that lay near her on a table—for though it was October, the days in Lucknow were still uncomfortably warm—"the very oddest thing. Last night, it appears, Gilbert Greville and Charlie Lacy were playing cards in the mess, and they disagreed about a game. Some hot words followed, and Greville wound up by calling Lacy a liar and flinging a glass of wine in his face."

She paused to see the effect of her words and to render more impressive what was to follow, for the cream of the story was yet to be told.

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Before she could resume, Miss Forrest spoke, her proud lips curling scornfully: "Your news is scarcely a surprise, Mrs. Gordon," she said slowly; "I have the honor of Captain Greville's acquaintance."

"Exactly, my dear," cried the elder lady, fanning herself vigorously. "No one who knows Greville is at all astonished at his vulgarity, it is the nature of the brute. What we *are* surprised at is Lacy's conduct. He simply swallowed the affront, and walked away as mute as a mouse."

The blood rushed to Lena Forrest's face, and she fixed her dark eyes incredulously upon her visitor. "You do not mean to say that Char—Captain Lacy did not resent the insult put upon him," she said, breathlessly.

"That is precisely what I do mean, my love," answered Mrs. Gordon, leaning back in her chair and enjoying the sensation she had made. "I would not have believed it had not Jack told me himself. He was present when it happened, and he came straight home and kept me awake until two o'clock this morning talking about it."

Miss Forrest recovered her self-possession as rapidly as she had lost it, and resumed the conversation in an ordinary tone, discussing the subject of it as though he were the veriest acquaintance. She was a proud girl, and if the news affected her personally she gave no sign beyond that first start and exclamation that had so gratified Mrs. Gordon; and when that lady took her leave half an hour later, she went away telling herself that there was nothing in the rumor which had assigned a stronger reason than etiquette or friendship for Charlie Lacy's frequent visits to the colonel's bungalow.

Perhaps she would have changed her mind had she been privileged to see Helena Forrest in the privacy of her own chamber later on. The girl was seated before her

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writing desk, intently regarding a photograph she held in her hand. "I cannot believe it," she said to herself passionately, staring at the frank, pictured face before her. "Whatever his faults may be, at least he is not a coward." She laid the portrait down and rising from her chair began to walk restlessly up and down the room, her face mirroring the doubt and perplexity and wounded pride that were struggling within her. "What *am* I to think?" she said aloud at last. "Mrs. Gordon is a gossip, but she is perfectly truthful, and had her information from her husband who saw the affair. And he is coming to me to-night for his answer. O Charlie, Charlie!" And then she did what must women would have done sooner, burst into tears.

For a while she gave free vent to her emotion; but, as it grew weaker, her predominating trait asserted itself and she raised her head with an air of unconscious pride. "I will wait until he comes," she said slowly, brushing away the traces of tears from her eyes. "If he can explain the matter to my satisfaction, well and good. If not——well, my answer will not be the one I meant to give. The man I marry must be *sans peur* at least."

On the morning following the disagreeable episode in the mess-room, Captain Lacy sat in his quarters alone. There was not a man in the regiment who realized better than himself the view that would be taken of his conduct, nor one who understood more thoroughly the estimation in which he would henceforth be held by his comrades; yet his face wore an expression of perplexity rather than of trouble.

"They will think me a coward, I know," he soliloquized, "but I don't see how I am to help it. Confound it all, I wish I'd never seen that book. I don't know what's come over me since I began to read it. I believe it's bewitched."

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He got up and went to a drawer and took therefrom a small book with a tattered cover and well-thumbed leaves. It was a copy of the "Imitation of Christ."

He held it in his hand and looked at it with knitted brows for a brief space, then went back and sat down, carrying it with him; but not, apparently, with the intention of reading it; for he laid it on the table, and, clasping his hands behind his head, leaned back and stared out of the window at the bright Indian sunshine and the groups of white-clad natives passing by.

Six months before, when he had moved into his present quarters, his servant, in dusting a cupboard, had brought to light the book that was now exercising him so strongly.

In a spirit of idle curiosity, Charlie Lacy had opened it and read a few lines which awakened still more curiosity; so, instead of telling his man to keep it, as he had at first intended, he kept it himself, and read it through from cover to cover with daily increasing wonder.

At first the spirit of the book aroused his combativeness, and he resented its tone without clearly knowing why he did so. Nourished spiritually from boyhood on a diet of what has been very aptly termed "muscular Christianity," and having parted with even *its* lessons, except the one of self-defence, since he had left home, the meekness and self-abnegation preached by the "Imitation" was something he could not understand, and he had "pshaw'd" and "pooh-pooh'd" over it even as he read. But if its humility was at first incomprehensible, there were other things in the book that appealed to him. Its unworldliness, its calmness, its true valuation of the vanities of life, gave form and expression to the vague dissatisfaction that his brief and careless experience of the world had awakened in his breast from time to time.

Living amongst a class who made frivolity the busi-

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ness of life, and with whom earnestness was "bad form," whatever high aspirations he had once cherished had been gradually stifled until nothing was left of them but the unrest and weariness that came in their stead; and even these did not trouble him much yet, for he was young and healthy and light-hearted, and between duty and pleasure-seeking was kept pretty busy.

At times the round of dances, theatricals, tiffins and polo-playing, with which the Indian officer is wont to divert himself, palled upon him and became a weariness of the flesh; but as it did so to others as well, he set it down to his being a trifle "hipped," and paid no more attention to it until the "Imitation" fell into his hands. Then it was that a new light began to dawn upon him, a light in which the traditions and formulas of his worldly creed began to assume fantastic and misshapen forms, and to tremble unsteadily on their foundations; phenomena that sometimes made poor Charlie wonder whether he was dreaming or had only just awakened.

All this was the work of time, and had come upon him so gradually as to make but little alteration in his daily life. Outwardly he was the same as ever, no better and no worse, in most things, than his companions.

They had rallied him once or twice when he had looked a little more serious than usual, but the incident of the previous night was the first open indication that some radical change had taken place in his character.

Astonished though his brother officers were that he should let an insult go unpunished, they were very little more surprised than he was himself. Had he been told, five minutes before it happened, that he would permit a glass of wine to be thrown in his face without resenting it he would have laughed aloud. Yet when it was done, and his assailant was standing upon the defensive awaiting reprisals, some mysterious influence quenched the

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flame of indignation that tingled through every nerve, and after one long, steady look at his insulter he had turned away and deliberately walked out of the room, acutely conscious that every eye was fixed upon him in stupefied amazement.

"I'm sure I don't know how I did it," he said to himself ruefully, as he sat looking out of the window; "but I couldn't have hit that fellow to save my life. He looked so pitifully mean that I half believe I felt sorry for him. The question is—what am I to do now? I'll be sent to Coventry by the fellows as sure as my name is Lacy, yet I can't explain to them; they wouldn't understand if I did. Heigho! I begin to think I must have been meant for a parson."

Then another thought occurred to him and he bit his lip sharply and sat upright with a jerk.

"What will Lena think?" was the question that passed through his mind. "What will she think, and, more serious still, what will she say?"

The thought disturbed him, for he rose and began to walk up and down the room with doubt and indecision written on his good-looking face.

To have earned the contempt of his comrades was bad enough, but to be despised and rejected for cowardice by the woman he loved was infinitely more bitter, and for the first time he began to regret not having knocked Greville down as he had deserved.

He was honestly in love with Lena Forrest, and valued her good opinion above that of anyone else in the world; it is not surprising therefore that the thought of her had more power to move him than anything else, and to make him regret momentarily that he had not done that which would have been pleasing to her. He knew how proud she was, and he felt instinctively that she would sacrifice her own happiness a hundred times over rather than

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marry a man at whom the finger of scorn might be pointed. Fortunately for himself at this juncture, he had a good deal of native independence of character, and the more he dwelt on the unlucky incident and its probable consequences, the more conviced he became that he had acted manfully and as became a Christian; though it must be confessed that the Christian aspect of the case appealed to him less strongly than did the manful one just then.

Having argued out the case to his own satisfaction, he felt more at ease and proceeded to don his uniform and prepare for the day's duties. Before leaving the room he picked up the "Imitation" and opening it carelessly glanced at a verse before putting it back into the drawer. This is what met his eyes: "Go where thou wilt, or do what thou wilt, thou shalt not find a higher way above, nor a safer way below, than the royal way of the holy Cross."

"Now I wonder what that old monk meant," he said to himself musingly, as he paused for a moment after locking the drawer. "If he meant that a fellow has to suffer to be saved, I rather think my salvation is about secure, for I've a tough job before me. I have, by Jove!"

With which rather irreverent remark, though he did not mean it to be such, he buckled on his sword and went out.

That he had by no means underrated what was awaiting him became painfully evident before he had gone a dozen yards. The first man he met cut him dead; the next did not appear to see him; and the next favored him with a nod that was a little more contemptuous than a kick, and which he did not take the trouble to return.

To anticipate contempt in the solitude of one's own apartment and to meet and bear it in public are two widely different things, as Charlie Lacy speedily found.

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But he had a strain of belligerence in him that this treatment stirred up, and instead of feeling humiliated and cast down, he grew angry, and marching into the mess called to a waiter to bring him a glass of soda water, and then deliberately turned his back on the half dozen officers who were present, and stared out of the window till the waiter returned.

This was carrying the war into the enemy's camp with a vengeance, and the men who had been preparing to snub him waxed wroth that he had taken the matter into his own hands.

"Talk about cheek after that," said one of them, after Lacy had walked out without once glancing in their direction.

"By jove, he *is* a cool hand!" remarked another, moved to involuntary admiration. "To think of the fellow cutting *us*."

"When you wanted so awfully to cut him, eh?" chimed in a young lieutenant with a snigger. Whereupon his elders politely informed him that youngsters should be seen and not heard, and presently dispersed to inform those whom it might concern that Charlie Lacy had sent the regiment to Coventry, instead of allowing it to send him there.

Poor Charlie! He was but a beginner on the straight and narrow path, and the first painful steps were not taken without many stumbles and falls. All that day he carried a brave face above a sorely wounded spirit; keeping resolutely away from his brother officers save when his duties brought him into contact with them, when his manner was so frozen that their frigidity seemed warm by contrast, and giving no sign of the sting that rankled within.

At last the day's duties were over and he was free to seek Lena Forrest and receive the answer she had promised him.

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The restraint he had imposed upon himself all day had left him weary and depressed, and it was with something of the feeling that animates a forlorn hope that he bent his steps in the direction of the colonel's bungalow.

Miss Forrest was waiting for him, and his first glance at her pale face told him that she knew everything.

She motioned him to a chair, but he shook his head and remained standing before her. "I have come for my answer, Lena," he said quietly, his suppressed tone telling her more of the conflict within than he was aware of.

Her face grew a shade paler and her lips quivered, for with all her pride she was but a woman, and she loved him dearly. Then she remembered how his name had been spoken with derision in her hearing that day and her heart hardened.

"Before I give you an answer," she said, avoiding his pleading eyes by letting her own seek the floor, "I wish to hear from your own lips if the story I have heard about you is true."

"Yes," he said, raising his head a little; "it is."

"And have you any explanation, any reason to give?"

In spite of herself there was an inflection in her voice that told him she was hoping against hope that he had.

"Lena!" he said impetuously, catching her hands in his and holding them fast, "the story you have heard is true, in every particular; but as Heaven is my judge it was not cowardice that made me let Greville off as I did." There was passionate pain, passionate pleading in his voice, but stronger than all was the ring of truth through it, and from that moment she had no further doubt.

"Then why, oh why, did you submit to such an insult; to such degradation?" she cried in bewilderment.

"I cannot explain it, even to myself," he said, the

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light and energy dying out of his face. "All I can tell you is that Greville looked so pitifully mean and small at that moment, that it seemed to me it would have been more cowardly to strike him than to let him go. I scarcely dare to hope you will understand me, but that is the truth and the whole explanation."

"But have you thought of what people will say?" she asked.

"I have not heard them *say* anything, but I know what they think," he said, with a touch of bitterness. Not a man in the regiment has spoken to me to-day, except when he was forced to."

The girl drew a quick breath and her fingers tightened over his for an instant, then she withdrew her hands gently but decidedly, and said in a low tone: "I accept your explanation, and I believe it. I even think I understand your motive for acting as you did; but—forgive me if I pain you—you must see that the answer you came for to-night must be a negative one. Under the circumstances, I can give no other."

"That is," he said quietly, "the voice of public opinion has more weight with you than your own convictions. Well, no doubt you are right, and I do not reproach you. It takes more courage than most women possess to fly in the face of society's verdict. I owe you thanks for accepting my explanation and for believing it. It is a comfort to know that at least the woman I love does not think me a coward. The rest of the world may think what it pleases. Good night, Lena, and good-bye. To meet oftener than is necessary after to-night would be painful to both."

Moved by an irresistible impulse, she put out her hands to him in mute appeal not to leave her, but he had turned away and did not see the gesture, and as his footsteps died away she sank into a chair and buried her face in her hands.

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What Charlie Lacy suffered during the months that followed is known to himself alone. Grave, silent and self-contained, he went about his duties methodically never giving token, by word or glance, that he resented or even noticed the isolation to which public sentiment had consigned him. He took his meals in his own quarters, and politely refused all invitations that reached him from outsiders; for the officers of other corps did not consider his moral character any of their business, though they would have sent any comrade of their own to Cov entry had he been guilty of Charlie's offence.

That he should send in his papers and clear out, was the verdict of the regiment in its confabulations about him, and that he did not pursue this obviously proper course was an aggravation of his crime that admitted of no extenuation. One or two, who had been the culprit's intimates, were for letting the affair blow over, and even went so far as to hint that Lacy had shown courage enough for a dozen in accepting his punishment so uncomplainingly; but they were overruled by the majority, who demanded with much dignity, "What was to become of the reputation of the Scarlet Lancers if cowards, yes, by Jove! cowards! were tolerated and encouraged?"

Public opinion did not confine its disapproval to Captain Lacy alone; it displayed it with the same severe impartiality to his assailant, Captain Greville, whose life, since he had insulted Lacy, had been made a burden to him by the elaborate politeness with which his fellow officers treated him upon every occasion. He had never been a favorite, whereas Charlie had; and as the latter took care not to give them the chance to vent their indignation upon him, they virtuously expended it upon the former, whom they voted by common consent "an unmitigated cad, and no credit to the old corps." Indeed, it is doubtful if Lacy's position were not the least embarrassing of the two.

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Cut off thus from the dissipations and distractions which had filled up the greater part of his leisure hours, Charlie had much time for serious reflection; and when the first bitter sense of undeserved injury died away, he began to apply himself with interest to the study of life through a new medium: that of the "Imitation."

There were many things in it that puzzled him, and of which he did not possess the solution. There were constant allusions to doctrines which he had been taught to look upon as erroneous, if not even blasphemous, but which, somehow, seemed to fit in with the rest of the book harmoniously enough; and there were flights into regions of which he had as yet but the dimmest perception; but in spite of these drawbacks he learned many and valuable lessons, not the least of which was the instability of all things human, and the necessity of fixing one's hopes on something less mutable than one's fellow creatures—a lesson which his own recent experience served to illustrate in a forcible manner. Bit by bit, and very slowly, he unlearned the maxims and doctrines that had hitherto shaped his life; and then a period followed that he could never look back upon without thanking God that it was over, never to return; a period of agonizing doubt and perplexity, during which he felt as if his little world had slipped from under his feet and left him whirling dizzily in the air with no hope of ever reaching solid ground again; a period when everything was dark as the darkest night, with no friendly ray to lead him into light and security; a period when the consciousness of rectitude that had hitherto supported him faded away and taught him his own innate helplessness and weakness; in a word, a period when there seemed nothing left in heaven or earth to which to anchor his soul.

Then, and only then, did he learn the grand lesson of the "Imitation"—the lesson of prayer, of humility and of

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childlike confidence in God. Through how much of sorrow and weariness and pain he at last groped his way to the light is known but to God alone, who held his hand through it all and lead him safely onward to the end.

The full light of faith was not yet his, but a profound sensation of peace and happiness came to compensate him for the anguish he had suffered; and daily he drew nearer and nearer to the truth, yet all unconsciously.

While he was still revelling in his new-found happiness, the regiment received orders to return to England, and the cantonments became the scene of endless activity night and day.

* * *

Out on the Indian Ocean, the great troop-ship "Elephanta" bowled along steadily on her homeward passage under bright skies, and wafted by favoring winds.

All day, and far into the night, her human freight sat or lay around her broad white decks and discoursed continually of the one theme dearest to their hearts—Home.

The word was in everybody's mind and on everybody's lips. On the quarter deck the ship's captain dilated to the officers and their wives upon the events that had been transpiring "at home" when he took his outward trip. Amid-ships the naval petty officers held forth to the military petty officers on the same subject. On the poop the soldiers and sailors united in singing in stentorian tones. "Rolling home, rolling home," and other ditties of a like nature, calculated to express their delighted anticipations of the glorious times they were to have when safely landed upon the soil of the "right little, tight little island" to which their thoughts were turning as naturally as though the mighty peninsula of Hindostan had been blotted off the map. Even the tired, baby-laden soldiers' wives cast off their weariness from time to time

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and soothed their fractious children by promises of the wonderful things they were to see and do as soon as they got "home." Why, there was magic in the very word itself.

In the midst of this social life packed between the walls of the good "Elephanta," Charlie Lacy was as much alone as he had been in his quarters in Lucknow; nay, even more so, for the limited accommodation of the ship forced him into closer contact with those whom he had avoided for so long, and the fact that he was practically ostracized became unpleasantly obvious. Yet he bore it manfully, and, to the great astonishment of his fellow voyagers, even cheerfully; once or twice surprising some of them not a little by being overheard to whistle a few popular airs for his own delectation in the privacy of his cabin when everybody else was supposed to be on deck.

The few courtesies that necessity compelled him to exchange with his fellows were offered frankly and kindly, but beyond this he made no effort to propitiate them, and with the usual consistency of human nature they began to wish he would; for a feeling had been gaining ground for some time that he had been rather severely dealt with.

Although some had thought so from the first, there was only one individual in the regiment who had had the courage of his convictions and proclaimed them aloud; but as he had nothing to do with the sphere in which Lacy's lot was cast, his championship had not been of much avail. The individual was his servant, Hopkins by name.

Ever since his master had been in disgrace, Hopkins had lived in a state of warfare with the other men. The list of hard names and broken heads that he had distributed in the excess of his zeal, and for which he had narrowly escaped being clapped into the cells a dozen of

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times, would be too long to recount here. But at last, it came to be understood in the barrack-rooms that Captain Lacy's name was not to be handled with disrespect if Hopkins were within earshot, unless the handler desired a forcible interview with that gentleman's servant. Of all this, Charlie was in ignorance, but he had not been insensible to the increased respect and attentiveness in Hopkins' manner, and a strong attachment had grown up between the two.

The young officer was not surprised, therefore, when Hopkins appeared one day in his cabin, while he was quietly reading, and without having anything particular to do began fidgeting about on the pretence of putting things in order. Attracted at last by the frequent looks the man cast at him he looked up from his book and asked cheerfully, "Do you want anything, Hopkins?"

"No sir, oh no sir," answered the man in an embarrassed tone; "but if I might make so free, I think there is something gone wrong about the ship, for I seed the Captain taking all the officers one by one just now and saying somethink to each, and then scuttling off agen down below as fast as his legs would carry him, and all the officers looked at each other very peculiar."

"I don't suppose it is anything very particular," said Captain Lacy carelessly; but even as he spoke, the notes of a trumpet came swelling on the air, sounding the "fall in," and he sprang to his feet in a hurry, and made his way on deck, with Hopkins close behind.

As fast as the men could manage it they came hurrying along, and in a few moments the regiment was assembled and Colonel Forrest was seen to issue from the saloon in company with the ship's captain, whose name was Brandon. They conferred apart for a few moments, and then the colonel came forward and said calmly but distinctly: "Now, my men, I have to break a piece o

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bad news to you. But before I tell you what it is, I want to assure you that there is no immediate danger, yet in case there should be later on, Captain Brandon thinks it wise to make all possible preparation. The ship is on fire."

A rustle, immediately stilled, ran through the ranks, and a few bronzed faces turned pale; but the colonel continued quietly: "As I have told you already, the danger so far is not great, and Captain Brandon has every hope of keeping the fire under; yet, in case it should get beyond control, he thinks it wise to make proper provision for the safety of all on board, and as he is the best judge of the means to be used, I place you under his command, and expect that you will obey his orders as you would mine." The men had by this time recovered themselves and now greeted his words with a hearty cheer, during which he stepped aside, and Captain Brandon taking his place set to work in a business-like manner to divide the men, some of whom he sent to help the sailors at the pumps, some to construct rafts under the supervision of the first lieutenant, for the boats would not accommodate more than half the passengers; and some to bring up provisions for both rafts and boats.

Such of the officers as were not employed one way or another, went off to allay the fears of the women and children, who began to exhibit signs of a panic; and Charlie was left alone, having been directed by the captain to keep a general eye upon what went on on deck, and to report to him at once if he noticed any irregularity.

All around him was bustle and confusion, yet not without a certain method in it. Down below, the pumps clanked and thumped, and the boatswain's whistle mingled with their noise continually as he kept relieving the men before they had time to grow tired. As far as the eye could see, a tumbling waste of waters rolled up to the horizon, all crimson and purple and gold with the

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light of the setting sun; and the blue sky, flecked with tiny white clouds, looked down serenely upon the doomed vessel. For it was doomed. No power upon earth could save it now, and as Charlie Lacy watched the tiny white wreaths of smoke that not all the exertions of the crew could keep from becoming denser every moment, he knew it, and his heart ached for the helpless women and children who would have to be sent adrift on the wide ocean with such scant hope of safety.

The sun sank out of sight and the stars came twinkling out, and still the men worked at the pumps with all the energy of desperation; and still the fire gained upon them inch by inch and foot by foot. It was nearly midnight when all was done that could be done, and nothing remained but to get the women and children into the boats and make ready to desert the ship, one end of which was now a blazing furnace. It was a strange, weird scene, the burning ship drifting through the dark water, her decks covered with weeping women, stern-faced men, and half frantic children who shrank and struggled and screamed as they were lifted over the side of the ship and lowered into the boats to join their mothers. By slow degrees the decks were cleared, until there remained but the officers and a few of the men, who were to go in the captain's dingy and a small pleasure boat that had been fished out from goodness knows where. As the boats and rafts had been filled they had been cut away and lost in the darkness, and the few men who were left gathered together and were taking a last look about them to see that no one had been forgotten, when a light figure glided up to Colonel Forrest's side and a soft hand was slipped into his. "Great Heaven! Lena!" ejaculated the old man in dismay. "I thought you were gone long ago in one of the large boats."

(*To be Continued.*)

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THE LEAGUE AT HOME.

Port Colborne.

The Golden Jubilee of the Apostleship of Prayer, which is being celebrated by its many millions of members throughout the world, was observed in St. Patrick's church here, in an impressive and imposing manner.

A solemn Triduum or three days of prayer was held on June 24th, 25th and 26th, in which all the members of the League joined with the most profound devotion and enthusiasm, the church being filled to its utmost capacity at the morning and evening devotions. During those three days, masses were celebrated at 7 and 8 o'clock, at which large numbers, in fact, the entire congregation, received Holy Communion, thus testifying their love and devotion to the Sacred Heart.

The pastor, Rev. Father McEntee, was assisted by Rev. Father Lynett of Manitou, who on the evening of the first day gave a most eloquent and instructive sermon on the devotion to the Sacred Heart, its objects and benefits.

On Sunday evening, after an interesting and impressive discourse by the Director of the League, on the duties of Promoters, the great blessings accruing from their work, and the very slight obligations necessary to become an associate, etc., the Promoters renewed their obligations, and a number of others who had been on probation for some time, and who had proved themselves worthy of such an undertaking, received their Crosses and Diplomas from the hands of the Director.

The Triduum was then brought to a close by Benediction of the most Blessed Sacrament.

Our membership is rapidly increasing and a livelier interest gradually taken by all, but much is due to the untiring efforts of our energetic devoted Director, Rev. Father McEntee, who leaves nothing undone for the salvation of souls.

E. REDDIN, *Secretary.*

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St. John, N.B.

We celebrated in the most solemn manner the Golden Jubilee of the League on Aug. 2, 3, 4. High Mass each morning; exposition each of the three days; sermon every evening by the Rev. A. J. McInerney, C.S.S.R., of Brooklyn, N.Y. The attendance and fervor of the people gave evidence of their devotion to the Sacred Heart. More than 1,000 received Holy Communion during the Triduum. *Adveniat regnum tuum!*

E. M. WEIGEL, C.S.S.R.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased: Edward Lavee, of Campbellford, d. June 25; Jeremiah Ryan, of Bracebridge; David Hanly, of Mount St. Patrick, d. June 11; Mrs. James Farmer, d. Feb. 7, Mrs. James Pape, d. May 22, and Mrs. Lucy Fitzgerald, d. May 21, all of Toronto; John McKeown, of Stadacona Village, d. July 2; Mrs. Patrick Dawson, of New Liverpool, d. July 3; Thomas Fitzgerald, John Philips, James Fitzhenry Fevre, d. July 28, and Miss Mary Byrne, all of Quebec; Mrs. James Phelan, Mrs. Mary Ann O'Brien and Mrs. Mary Hudson, d. July 16, Mrs. Dennis Tracey, d. June 29, all of Montreal; Miss Kate McDonald and Mrs. Henry Howitt, of Seven Mile Bay; Mary Ann Hughes and Mrs. Patrick McKenna, of Kinkora; Mrs. Charles Collings, of Windsor, Ont., d. April 21; Mrs. J. Gaudaur, of Atherly, Ont.; Maurice Kiely, of Orillia; Mrs. Winnifred Stone, of Dundas, d. in May; Hugh A. McDonald, of Ottawa, d. July 29; Mrs. Bernard Jones, of Brickley, d. July 11th; Mr. James Tunney and Patrick Maguire, d. July 24th, both of Grafton; Jeremiah Ryan, of Bracebridge; Edward Leveque, of Campbellford; Mrs. Margaret Cushman, d. in Feb., and Mrs. Ellen Fowler, d. in July, both of Hamilton.

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THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfillment of promises made.

ALEXANDRIA—A Member returns thanks to the Sacred Heart for a great favor obtained through prayers to Jesus, Mary and Joseph. A Member of the League, for a temporal favor received after making a novena, and having Mass offered for the souls in Purgatory. Two Associates, for a great favor obtained. A Promoter, for a cure obtained on application of the Badge of the League. A Promoter, for a favor obtained in April. A Promoter, for two favors and success in business obtained. An Associate, for a great favor received. A Promoter, for favors received through Our Lady of Mount Carmel, after obtaining the enrollment of two persons in the Scapular of Mt. Carmel. An Associate, for a situation obtained. A Promoter, for having received news from an absent brother, after offering special prayers during the month of June, and having Mass offered for the Souls in Purgatory. An Associate, for a temporal favor. An Associate, for a special favor. An Associate, for a temporal benefit. A Promoter, for deliverance from a temptation, also for many favors received from Our Lady of Mt. Carmel. An Associate, for a temporal favor received through St. Joseph. An Associate, for a favor received after prayers to the Blessed Virgin Mary and to St. Joseph, and after having a Mass offered for the Souls in Purgatory. An Associate, for the cure of a sore back.

AMHERSTBURG, Ont.—A Member, for three temporal favors. A Member, for a situation obtained for a parent.

ANTIGONISH.—A Member, for two temporal favors received through novenas to the Sacred Heart. For several spiritual and temporal favors obtained. A Member, for the cure of a sore eye.

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ARNPRIOR.—A Member, for having passed an important examination, also for a great favor received in June. A Promoter, for a reconciliation obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann. A Member, for a favor granted in April.

BARRIE.—A Promoter, for the recovery of a sick child after a mass and a novena in honor of the Sacred Heart, Our Lady of Perpetual Help, St. Joseph and St. Anthony. A Member, for a favor received in the month of May. A Member, for recovery from a very severe illness through the intercession of the Blessed Virgin.

BATHURST, N.B.—For a very great favor received. For having obtained a much needed favor through the intercession of St. Anthony. A Member, for a temporal favor. A Member, for two favors received through a petition to the Sacred Heart of Jesus. An Associate, for a special favor obtained. An Associate, for a brother who performed his Easter duty.

BATHURST VILLAGE.—A Member, for a favor received through the intercession of the Blessed Virgin. For a special favor received. For a temporal favor.

BEAURIVAGE.—A Promoter, for relief by the application of the Promoter's Cross to a burn. A Promoter, for relief by the application of the Promoter's Cross.

BELLE RIVER.—A Promoter, for a great favor obtained.

BELLEVILLE.—For the recovery of a father of a family from a very serious illness.

BRECHIN, Ont.—A Member, for relief from a pain in the breast after applying the Badge of the Sacred Heart. A Member, for a special favor granted.

BUCKINGHAM.—A Promoter, for many spiritual and temporal favors obtained for himself and friends. For relief of a child from great pain after applying the Badge. A Member, for the recovery of a sick person.

BUFFALO.—For the passing of a successful examination.

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BURLINGTON, VT.—For the grace of a good retreat. For a temporal favor.

CHARLOTTETOWN, P.E.I.—A Member, for a temporal favor.

CHATHAM.—By a young person for the cure of a sore throat, and for a spiritual favor obtained. A Promoter, for several spiritual and temporal favors received.

CORNWALL.—A Promoter, for a favor granted. For a temporal favor obtained after having a Mass said for the Souls in Purgatory. For two temporal favors obtained.

GLEN ROBERTSON.—An Associate, for a great temporal favor received.

GRAFTON.—For a great favor received through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

GUELPH, Ont.—For a situation obtained after a promise was made to have a Mass said for the Souls in Purgatory. For a temporal favor obtained. A Promoter, for several spiritual and temporal favors obtained after a promise to have a Mass said in honor of the Sacred Heart and for the Souls in Purgatory.

HALIFAX.—For a very great temporal favor obtained. For a favor received through the intercession of the Blessed Virgin by a Member of the League. For favors received, and particularly for restoration to health after a severe illness. For having passed a successful examination through the intercession of St. Aloysius and St. Joseph.

HAMILTON.—A Member, for having passed an important examination three years ago, also many favors obtained. For having passed a severe examination, and gained a prize which was petitioned for, during the month of June. For the return of a father to his duty and for a situation obtained for a brother. A Member, for having successfully passed his examination last summer after prayers said to the Sacred Heart and through the intercession of Our Lady of Perpetual Help. For having obtained pupils after having waited long for the same. Also for the grant-

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ing of favors, spiritual and corporal, especially for one request granted, which secured advantages, both spiritual and corporal. A Member, for a favor received. For employment for a person.

HASTINGS, Ont.—For the recovery of a very dear friend whose health was very bad, through the intercession of the Blessed Virgin, St. Joseph, St. Ann and St. Benedict.

HAVESLAND.—For the finding of a purse and a valuable book after prayers to St. Anthony. For two temporal favors granted. For the success of an undertaking. For the obtaining of a sum of money after promising to have a mass said in honor of the Souls in Purgatory.

HESPELER.—A Member, for having obtained a very great favor through prayers to the Blessed Virgin. A Member, for a very great favor received.

INGERSOLL.—A Member, for the recovery of a person from sickness. A Promoter, for a temporal favor which surpassed all expectations. A Promoter, for many favors granted.

IONA.—A Promoter, for a special temporal favor granted.

KINGSTON.—A Member, for a cure obtained.

LONDON.—For the recovery from a serious illness. For a favor obtained through the intercession of St. Joseph. For a spiritual and temporal favor. For four temporal favors.

MARYSVILLE.—For three special favors and two temporal favors granted through an invocation to the Sacred Heart and the Blessed Virgin and St. Joseph. For a cure obtained through the Canadian Martyrs. For a favor received through the Rosary of the Blessed Virgin and St. Joseph. A Member, for the recovery of health through the intercession of St. Ann. A Member, for two temporal favors received through the intercession of Our Lady of the Sacred Heart.

MIDLAND.—For the prevention of threatened inflammation. For the recovery of an Associate.

MONCTON.—A Promoter, for a favor obtained through

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a novena to the Sacred Heart and by prayers to St. Joseph and the Blessed Virgin. An Associate, for employment obtained after prayers to the Sacred Heart. A Promoter, for a favor received through the intercession of the Blessed Virgin and St. Ann.

MONTREAL.—An Associate, for a favor received through the intercession of the Blessed Virgin. For a temporal favor. A Member, for a situation. For a favor granted. For a situation obtained through the intercession of the Blessed Virgin and of St. Joseph. For a particular favor through the intercession of the Souls in Purgatory. For an all-important spiritual grace granted to two persons after earnest and repeated petitions to the Sacred Heart. A Promoter, for having secured steady employment for a young man. A Promoter, for the conversion of a husband from excessive drinking after a novena to St. Anthony. A Member, for being relieved from pain in the side, and for other favors obtained after four novenas in honor of the Sacred Heart. An Associate, for her father's obtaining employment through the prayers of the League.

NEWCASTLE, N.B.—A Member, for the cure of a violent pain, and also of the toothache several times by the application of the Badge and prayers to the Sacred Heart.

ORILLIA.—An Associate, for the partial restoratiou of eyesight and health through the bounty of the Sacred Heart and through the intercession of the Blessed Virgin.

OTTAWA.—For the granting of bodily strength to a delicate child. For averting from a large family what was at first considered a contagious disease after a pro mise of a mass for the Souls in Purgatory. For two temporal favors and two spiritual. A Member, for a great favor obtained through the Sacred Heart, St. Joseph and Our Lady of Perpetual Help during last June. Members, for a great temporal favor obtained for a dear father. An Associate, for the reformation of an intemperate husband.

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A Promoter, for favors received through a novena in honor of the Most Precious Blood. For two temporal favors. For one spiritual and one temporal favor. A Promoter, for two favors. A Member, for petition granted.

PENETANGUISHENE.—For the complete recovery of a baby brother seriously injured by a fall; the Badge was applied and prayers were said for him. An Associate, for a temporal favor granted through the intercession of St. Ann.

PHELPSTON.—A Member, for a great temporal favor. For two temporal favors granted.

PETERBOROUGH.—A Promoter, for success in her studies, A Promoter, for a spiritual favor and another for a temporal one through the Canadian Martyrs.

PORT ARTHUR.—An Associate, for the recovery of two members of the family from a severe illness after a novena, and mass in honor of the Sacred Heart, the Blessed Virgin and St. Joseph.

PORT HOOD.—A Promoter, for a temporal favor received after making a novena and promising nine masses for the Souls in Purgatory.

PUSLINCH, ONT.—A Promoter, for a great improvement in health, and for the almost instant cessation of pain after applying the Badge.

QUEBEC.—A Promoter, for having been extricated from a most embarrassing position through the intercession of the poor Souls in Purgatory; also for many favors, spiritual and temporal, received. A Member, for a special favor obtained. A Promoter, for her vocation being decided through the intercession of Our Blessed Lady. A Member, for obtaining a good situation. An Associate, for the recovery of her husband from a dangerous illness after petitioning the Sacred Heart. For several special favors received. An Associate, for having been relieved of severe pains after applying the Badge. A Member, for reconciliation and peace in a family. For the grace of a

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happy death for a hardened sinner through the prayers of the Holy League. A mother, for immediate relief from suffering for her child, who was in great agony, after applying the little Badge of the Holy League and praying to the Sacred Heart. A Promoter, for being helped through severe trials, and for many spiritual favors obtained. For several requests granted. For assistance in temporal necessities.

RENFREW.—For being cured of a disease after suffering for four years, by making the novena from the fourth to the twelfth of March in honor of St. Francis Xavier, the Blessed Virgin, St. Joseph and the Canadian Martyrs. For two temporal favors received. A Member, for relief from pain after making a novena to the Sacred Heart and saying the beads.

ST. CATHARINES.—A Member, for many favors received and for one special temporal favor.

ST. JOHN, N.B.—For many favors and graces obtained during the past month.

ST. THOMAS.—A Promoter, for a great temporal favor received. A pupil, for passing a difficult examination.

SAND POINT.—A Member, for two temporal favors received in March, one being the recovery from a severe illness through the intercession of the Blessed Virgin, St. Ann and St. Joseph. Also, for several other favors received. For the immediate relief from a severe headache after applying the Badge and invoking the Blessed Virgin.

SEAFORTH.—For the conversion of a husband to the Faith after a novena to the Blessed Virgin, St. Joseph, and St. Francis Xavier, and a promise of a mass every month for a year for the Souls in Purgatory. Three special requests granted through the Novena of Grace and after saying the thirty days prayer in honor of the Blessed Virgin, St. Joseph, St. Ann, St. Bridget and St. Anthony. For success in an examination through the intercession

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of the Blessed Virgin. For one spiritual and two temporal favors granted.

SOLON, ME.—A Member, for a great favor received after making a novena to the Blessed Virgin.

STRATFORD.—A Member, for a great favor received on the eve of her sister's marriage. A Member, for the cure of a severe toothache after applying the Badge.

SUDBURY.—A young person, for the conversion of the father of a family.

THOROLD.—For temporal favors received. For the reconciliation of members of a family.

TORONTO.—A Promoter, for the restoration to health of a relative from a serious illness of mind and body. A Member, for a great temporal favor obtained through the prayers and intercession of the Blessed Virgin and St. Joseph. A Promoter, for a cure obtained through novenas to the Blessed Virgin. Two Members, for two temporal favors obtained through the intercession of the Blessed Virgin. A Member, for her recovery through the intercession of the Blessed Virgin. A Member, for a great spiritual favor granted.

WATERLOO, N Y.—A Member, for many favors received through petitions to the Sacred Heart and through the intercession of the Blessed Virgin. A Member, for five special favors obtained after having masses said for the Souls in Purgatory.

WINNIPEG.—For five favors obtained.

WOOLER.—For a special favor obtained. A Promoter, for the recovery of a friend from a serious illness after praying to St. Ann and the Souls in Purgatory.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Bridgewater, N.S., Church Point, Dundas, Hastings, Manotic Station, Midland, Moncton, Montreal, Ottawa, Quebec, Read, Ont., St. Johns, P.Q., St. Lambert's, Seaforth, Smith's Falls, Toronto, Victoria Harbour, Winnipeg, Wooler.

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INTENTIONS FOR SEPTEMBER.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—S.—*St. Giles, Abbot.* Lowliness of heart. 31,240 Thanksgivings.

2.—S.—*St. Stephen, King,* a†, g†, r†. Pray for rulers. 11,076 In affliction.

3.—M.—*Bl. Anthony and Comp. M.M.* Sanctify daily work. 18,228 Departed.

4.—Tu.—*St. Rose of Viterbo, V.* Watchfulness over self. 11,628 Special.

5.—W.—*St. Lawrence Justinian, Bp.,* r†. Confidence in God. 6,358 Communities.

6.—Th.—*St. Onesiphorus, M.* h†. Holy Hour. 10,289 1st Communions.

7.—F.—*Bl. Thomas and Comp. MM.* a†, g†. Generosity. Our Associates.

8.—S.—THE NATIVITY B. V. M. b†, g†, m†, r†, s†. Confidence in Mary. 20,709 employment.

9.—S.—HOLY NAME OF MARY, r†. Invoke her name. 2,376 Clergy

10.—M.—*St. Nicholas of Tolentino, C.* Avoid deliberate sin. 34,852 Children.

11.—Tu.—*Bl. Charles Spinola and Comp., MM.* Courage to do right. 11,023 Families.

12.—W.—*St. Guy, the poor man.* Love of Christ's poor. 15,539 Perseverance.

13.—Th.—*St. Frederick, Parish Priest,* h†. Pray for Pastors. 4,581 Reconciliations.

14.—F.—THE EXALTATION OF THE HOLY CROSS. Devotion to the Cross. 14,906 Spiritual favors.

15.—S.—*St. Catherine of Genoa, W.* p†. Help suffering souls. 14,511 Temporal favors.

16.—S.—THE SEVEN SORROWS, *B.V.M.* Reparation. 17,775 Conversions to faith.

17.—M.—*The Stigmata of St. Francis.* Devotion to the Five Wounds. 10,374 Youths.

18.—Tu.—*St. Joseph of Cupertino, C.* Living faith. 3,087 Schools.

19.—W.—*Sts. Januarius and Comp., MM.* Morning offer ing. 8,060 Sick.

20.—Th.—*Sts. Eustace and Comp., MM.* h†. God's Holy will in all. 3,736 Retreats.

21.—F.—*St. Matthew, Ap.* b†. m†. Contempt for riches. 4,666 Guilds.

22.—S.—*St. Thomas of Villanova, C.* Zeal for Souls. 1,666 Parishes.

23.—S.—*St. Linus, P.M.* Christian fortitude. 20,441 Sinners.

24.—M.—OUR LADY OF MERCY Compassion for sufferers. 13,212 Parents.

25.—Tu.—*St. Firminus, Bp.* Unselfishness. 6,227 Religious.

26.—W.—*Sts. Cyprian and Justina, MM.* Love of Purity. 1,714 Novices.

27.—Th.—*Sts. Cosmas and Damian, MM.* h†. Pray for Sinners. 1,418 Superiors.

28.—F.—*St. Wenceslas, M.* Devotion to Holy Mass. 4,382 Vocations.

29.—S.—ST. MICHAEL ARCHANGEL, p†. Confidence in Angels. The Directors and Promoters.

30.—S.—*St. Jerome, C. D.* Zeal for God's Word. 11,998 Various.

†=Plenary Indulg.; a=1st Degree; b=2 Degree g=Guard of Honor and *Roman Archconfraternity; h=Holy Hour; m Bona Mors: Promoters; r=Rosary Sodality; s=Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. OCTOBER, 1894. NO. 10.

GENERAL INTENTION FOR OCTOBER.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

DEVOTION TO THE HOLY ANGELS.

IT was God's inexplicable fondness for mankind which prompted Him to favor us with His graces beyond all other creatures; which, while we were yet merged in that indefinite multitude of possible beings, ready to spring into existence at His *fiat*, singled us out preferably to so many others; which at the first instant of the union of our soul and body raised us to the supernatural state, gave us as birthright the joys of heaven and the Beatific Vision; yielded up His only begotten Son to death as the ransom of our fallen nature, established His Church to be the ark of our salvation, nurtured and sanctified us with the Sacraments, so also did that same excessive love prompt Him still further to add yet another grace, not so transcending as the former, but betokening none the less His love for man, that spoilt child of His creation.

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With a knowledge of what God had already done for us, had it been left to our ingenuity to devise some new token of special love and favor, some new mark of predilection, coming from the Creator to the creature, which of us would have so far presumed as to have asked for our constant, ever present and willing guardians those bright spirits who stand around the throne of the Most High? And yet it was this signal boon, unsought for by man, which God conferred upon us, for the Psalmist tells us: "God has given His angels charge over thee, to keep thee in all thy ways."*

The first motive which should induce us to be devout to the Holy Angels is that they are our heaven-appointed guardians.

That in general angels are deputed to watch over man, is of faith, and on this point all theologians agree. And although it be not of faith that every human being is given in charge to some one of the heavenly spirits, still it is the common opinion of the Fathers and the one universally received in the Church.

That they watch over the elect of God none may doubt. This doctrine is set forth in St. Paul: "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?"†

But that even the reprobate, in this world, have their guardians is theologically certain, for this aid is to be classed among the sufficient helps of salvation. It may therefore be safely held that all indiscriminately have their good angel. If such be our belief, then what, may we ask, is the nature of that guardianship or of their good offices towards us?

There is one office we may call of *protection* and an-

* Ps. xc. 11.

† Hebrews i. 14.

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other of *service*. The former comprises a twofold duty, the one to avert corporal and the other spiritual harm. The story of Raphael and Tobias is but one lengthy illustration of all that our good angel is ready to perform for us when we stand in need of his help, while the words contained in the blessing called down by Jacob on Joseph's sons show how far-reaching is his watchfulness: "The angel that delivereth me from *all evils*, bless these boys."*

But our good angels do more, they shield us from the onslaughts of the devil, and prevent his tempting us as often and as persistently as he otherwise would, while they pluck away from our path many occasions of sin, where, unaided, we would fall.

Their *service* lies in the suggesting of good thoughts, the providing of occasions for good deeds and meritorious acts, the leading us back when we have strayed into the ways of sin,and the teaching of heavenly truths which are naturally beyond our ken. They moreover become our messengers between earth and Heaven, and lay before the throne of God our petitions and our prayers. This was one of the services rendered by Raphael to Tobias: "When thou didst pray with tears and didst bury the dead.... I offered thy prayer to the Lord."† They serve us in childhood, manhood and death. In childhood, we have it from the lips of our Lord: "See that you despise not one of these little ones, for I say to you that *their angels* in heaven always see the face of My Father"‡

In manhood that angel is still ours. After St. Peter's deliverance the faithful could not believe their eyes, and exclaimed: "It is his angel!"§

* Gen. xlviii. 16.
† Tob. xii. 12.
‡ Matth. xviii. 10
§ Acts xii. 15.

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At the hour of our death they bear our soul to heaven. Again, the word of the Master is our warrant for this: "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom."* Such, denuded of all detail, is the bare enumeration of some of the personal services rendered us by our heavenly guardians.

And now, when we think how lowly our nature is when compared with theirs, that we are a fallen race, contaminated by sin, imprisoned in a loathsome body fashioned of the slime of the earth, that we are wayward children, ungrateful and forgetful of kindness rendered; that they, on the other hand, are pure spirits, free from all moral blemish, enjoying the sight of God, supremely blessed, courtiers of the household of the Eternal King, that they are kind, condescending and ever watchful, that in spite of our repeated failings, our faults, oftentimes our crimes, they still love us with a disinterested love, weep when we have strayed, and rejoice at our return;† surely, our love should be enkindled, our devotion quickened, our gratitude boundless, not only towards God who has deputed them to guide us to our journey's end, but towards them also, who with such alacrity acquit themselves of so thankless a task.

The second great claim of the Holy Angels to our devotion is that they are, as it were, our companions in arms.

The duties which devolve upon us as Members of the Holy League and Associates of the Apostleship of Prayer are not less imperative than those of any other individual Christian, who is bound to save his soul at all cost. We have seen at least faintly what help the Holy Angels bear us in the work of our personal sanctification. Since then we are called upon as Christians to defend God's church and as Members of the League to extend Christ's

* Luke xvi. 22.

† Luke xv. 7.

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Kingdom here upon earth, we naturally come under the leadership of him who has inscribed on his banner, "*Quis ut Deus?*" "Who is like unto God?" and we thus find ourselves ranged side by side with our own Angels who are soldiers of the same Chief fighting in the cause of Heaven.

To ask whether they can be of any material service to us in advancing God's kingdom upon earth would seem a frivolous question, as we understand how impotent would be our endeavors without their help. And first, looking upon them no longer as our own protectors, but as the angels of those whose souls we would help save, and the moderators of those powerful in this world for good or evil, it behoves us frequently to have recourse to them in our struggle.

In this great strife it is no longer our own passions we have to quell, nor merely the unruly promptings of flesh and blood, but, as St. Paul reminds us, we must "put on the armor of God, that we may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."*

Were we, therefore, left alone in the fray, with such odds against us, in this age especially when Hell seems to have more power than ever, we might well complain and decline the combat against the fallen Lucifer and his angels. But we are not alone, and this should give us courage,—our allies are his former conquerors.

The very kingdoms of this earth and their rulers have angels to watch over them. Theodoretus S. Basil and S. Jerome base this belief on Holy Scripture. An angel speaks thus to the prophet Daniel :—"The Prince of the

* Eph. vi. 11-12.

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Kingdom of the Persians resisted me one and twenty days, and behold Michael, one of the chief Princes, came to help me, and I remained there by the king of the Persians."*

When, therefore, the great of this world seem more resolutely opposed to God's Kingdom here below, we should redouble our petitions to the angelic guardians of God's enemies. When we wish for the conversion of some sinner, what better means is there of obtaining it than of asking his Guardian Angel to second our efforts? When parents or teachers find it difficult to deal with those whom God has entrusted to their care, when all else has failed, a recourse to the Guardian Angels of the wayward will be fruitful in good results, for, once again, are these angels not our companions in arms, and willing to co-operate with us in saving souls?

A last motive which may determine us to foster a life-long devotion to the Holy Angels is that it is God's intention they should be our companions in eternal glory.

After the battle is over and the sounds of war hushed; when the green sod in time has mantled the soldier's grave or the sun bleached his bones on the all but forgotten field; when mothers have left off mourning for the dear ones slain, or have gone themselves to their long repose; when all that remains of those fierce scenes of conflict are the scars growing fainter on the hero's breast, it is then that the veterans, hoary with years, for they have aged since then, meet, and amidst scenes of peace relate once more the exploits of their youth.

Will there not be something akin to this in heaven? the rehearsal of our battles fought on earth? a communing with God's Angels on the triumphs won, in common with them, over hell and its helpers? Who can say?

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* Dan. x. 13.

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We know but little of that abode of happiness; but what we do know is that those bright spirits, formed for companionship with God, will be our companions also there. We know that they will not be separated there from the elect,—we have it from St. Augustine, and the Saints will occupy the places of the lost angels. This alone is sufficient, and with them we shall pass our eternity, joining in that never ending pæan: "Tibi omnes angeli, tibi cœli et universi potestates incessabili voce proclamant Sanctus, Sanctus, Sanctus!"

During this month, consecrated to the Holy Angels, Associates are invited to beg our Lord that He may be pleased to render keener the supernatural vision of half-hearted Christians, who are ever ready to lose confidence and grow despondent, either on account of the numberless temptations with which they are individually assailed, or on account of the furious assaults of the hosts of darkness against the Church of Christ.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of prayer: in particular for the renewal within us and an increase of devotion to the Holy Angels, the better to deserve their effective co-operation in the exercise of our Apostleship of zeal of which they are the models and patrons. Amen.

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TENTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"I will give to priests the gift of touching the most hardened hearts."

By JOHN J. BRANIN.

HARD indeed the coldness of this latter age!
Cold as polar ice, hard as flinty stone,
The hearts of men have by its influence grown;
And, calloused by the chains of vassalage,
No thought of heaven can their minds engage;
Their souls have all but lost the living tone
Of faith. And will they ne'er their plight bemoan,
Nor cry to God their hapless lot assuage?

To Heart of Christ raise up thy pleading prayer,
Anointed of the Lord, lift up thy cry
To Him whose ardent love will deign to spare,
And through thee touch man's heart, and wet his eye
With fresh, repenting tears: with thee He'll share
Love's fire to touch hard hearts and make them sigh.

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HIS COMRADES' VERDICT.

(*Concluded.*)

"I couldn't leave you, papa dear," said the girl gently. "I saw mamma safely off the ship—poor dear, she had fainted—and then I came back to wait for you."

"My dear, my dear, you should not have done that," said the colonel, for the first time showing signs of agitation; "we have only two tiny boats that a good wave would send to the bottom. What *shall* I do?"

"I am not afraid, dad," she said cheerfully, calling him by her pet name. "Just tuck me in beside yourself and there will be no danger."

By this time the fire had gained fearfully upon them and was running up the masts and rigging and throwing blazing streamers across the star-lit sky. There was no lack of light by which to see to lower their tiny crafts and climb down to them, and in a few moments it was done and they prepared to cast themselves adrift. Both boats were loaded almost to the water's edge, and it was quite evident that if the least wind arose their doom was sealed. The pleasure boat was the first to cast off, and as it drifted away out of the circle of light cast by the burning vessel, Captain Brandon raised his hand to cut the painter that held the dingy and paused with it raised in mid-air.

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A woman's shriek had risen high above the roaring of the flames, and looking up, their horror-stricken eyes saw a female head thrust through one of the portholes, and an agonized voice implored them not to leave a helpless creature to be burnt alive.

For one instant every one was paralyzed, and the same thought ran like lightening through the mind of each, there was not room for another in the dingy.

Before the others had time to speak, Charlie Lacy had risen from his seat and was making his way rapidly up the side of the burning ship. The flames cast fantastic shadows upon him as he went up and up until he was lost in the smoke that rolled from one end of the vessel to the other.

With clasped hands and straining eyes, Lena Forrest stared upward after him, a deadly fear tearing at her heart and mingling with the pride in his courage that even her terrible surroundings could not quench.

Presently he reappeared bearing a woman's form in his arms, and proceeded to lower her into the boat, shouting as he did so, "She was overlooked in the hospital. Cast off now, for God's sake; the fire is within a few feet of the magazine and you have not a moment to lose."

"Great heavens! man," roared Captain Brandon, grasping the rope ladder that dangled by the ship, "we can't leave you to perish. Here, sir, come down, it is my place to leave the ship last——"

He was cut short in his speech by the boat beginning to drift away from the ship, and when he looked around to see what it meant he discovered that Charlie had cut the rope and so ended the dispute. Some hot words rose to his lips but they died away in a husky sob as he looked back at the solitary figure lit up by the glowing flames that already seemed to wreathe themselves around it.

"God forgive us, we thought him a coward," said

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Colonel Forrest in a low tone, drawing his daughter's face to his breast to shut out the sight that was burning itself into her heart.

"Yes, of course you did," said a hoarse voice behind him, "and I hopes you're sorry for it now, when its too late." The voice belonged to Hopkins, who had kept close to his master all night, but whose slow wits had not understood the sacrifice that Lacy meant to make until it was too late. "Boys," he continued, utterly forgetful of such a minor consideration as military discipline, and including officers and men in his exhortation, "Boys, take a good look at the bravest man in the Scarlet Lancers, for you'll never see the like of him again," and then Private Hopkins broke down and cried right out, "like," as he afterwards expressed it himself in deep disgust, "a blooming kid."

Once or twice the occupants of the dingy thought they saw Captain Lacy moving around the deck of the ship; but as they got farther and farther away, the huge bulk resolved itself into a mountain of fire out of which streamed long ribbons of flame that licked the heavens, and darted up and down like fiery serpents, devouring all they touched, and they lost sight of him.

Every eye was fixed upon the burning mass as they rowed away from it in sorrowful haste, for to linger near it meant death for all.

Suddenly, as they watched, the lurid mountain burst asunder in a thousand places ,and lit up the ocean for miles around. A sheet of flame shot up blood red into the heavens, and a dull roar came rumbling over the water. The magazine had blown up, the Elephanta was no more.

* * *

Through the long night, the dingy drifted over the surface of the dark ocean, its occupants stiff and cramped,

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yet scarcely daring to move. The woman who had been rescued at such a sacrifice was helplessly ill, and so weak that she could not sit upright and had to be supported by first one and then another.

At last the welcome daylight appeared, and about an hour after dawn they were sighted and picked up by a man-of-war. Spent and weary, they crawled rather than walked to the berths assigned to them and were soon fast asleep. All but Lena Forrest, who felt as if she would never be able to sleep again. Hour after hour, she tossed about in the berthe of the tiny cabin that the captain of the man-of-war had vacated in her favor, but no soft slumber visited her eyelids, and when her father came in to see her at midday he was alarmed at the sight of her flushed face and glittering eyes, and went off to bring the ship's doctor to look at her. The doctor gave her a strong sedative. It had no effect, and before evening she was raving in brain fever, going over and over, in incoherent mutterings, the events of the awful previous night, and calling piteously on "Charlie" not to leave her alone on the bleak ocean.

For many days the battle between life and death waged fiercely, but at last life won, and Lena Forrest drifted back from the portals of the unseen world and one day opened her eyes with the light of reason once more shining in them. She was so weak that they dared not tell her for a long time that many of the passengers of the ill-fated Elephanta had been picked up on the evening of the day she had taken ill, and it was only when she buried her face in the pillow with a sob of despair that Colonel Forrest ventured to break to her very guardedly that Charlie Lacy had been saved, almost by a miracle, and had been rescued after floating around on a piece of wreckage for nearly two days.

After that, Miss Forrest's recovery was rapid, and soon

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she was able to be carried up on deck, looking very pale and weak, but wonderfully contented.

Needless to say, Captain Lacy was the hero of the hour, and received enough adulation, especially from the survivors of the Elephanta, to have turned an ordinary man's head. But it seemed to make very little impression upon him.

He preserved the calm, cheerful demeanor that had become habitual to him, and spent as little time amongst his friends as they would permit.

In due time the man-of-war reached England, and there they learned that several boat loads of the Elephanta's passengers had been rescued by an outward bound troop-ship and carried back to Bombay, whence they were now on their way home for the second time. Some, alas! of the gallant Scarlet Lancers were never more heard of; but the majority had been saved, and after many delays they were once more united and able to take up the thread of their military existence where it had been dropped.

Then, for the first time, it became known that the regiment was to lose its hero. In other words, that Captain Charles Lacy had sent in his papers and was about to retire from the service. A wail of dismay went up when the news was made public, and Charlie was besieged with remonstrances and questions, to all of which he listened good-humoredly, but answered with a firmness that generally closed the discussion, that he had urgent private reasons for retiring.

To none more than to Lena Forrest, did the news bring bitter disappointment. Although Charlie had made no effort to revew his former relations with her, she had hoped that he would do so as soon as the regiment was once more united and settled down to its usual routine; and when she heard that he was leaving, she had

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to summon all her pride to her aid to bid him adieu with composure. What she suffered was known to herself alone, but she became an altered woman from that day, and soon after went away on a visit to a maiden aunt, with whom she remained nearly two years.

Long before she returned, the regiment had been startled by the news that Charlie Lacy had "gone over to Rome," and joined a semi-military order of monks whose mission is the evangelization of Africa.

Great was the consternation of the gallant Lancers at this proceeding upon the part of their ex-comrade, and not a few of them inclined to the opinion that he was "not quite *compos mentis*, don't you know," but if they could have seen him in the peaceful pursuit of his new life, they would at least have come to the conclusion that he was perfectly nappy. And after all, happiness is what all mankind is seeking here below, though few look for it where Charlie Lacy found it.

EMMA C. STREET.

TREASURY, OCTOBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	34,128	Pious reading,.....	17,861
Acts of mortification.	36,063	Masses celebrated,..	134
Beads,.....	203,123	Masses heard,.....	37,564
Stations of the Cross,	24,463	Works of zeal,.....	37,984
Holy Communions,..	16,367	Various good works,.	198,319
Spiritual Communions,.....	132,602	Prayers,.....	500,537
Examinations of conscience,.....	51,523	Sufferings or afflictions,.....	45,943
Hours of silence,....	74,015	Self-conquests,.....	103,450
Charitable conversations,.....	56,122	Visits to Blessed Sacrament, ...	52,756
Hours of labor,....	132,770	Total....	1,761,080
Holy hours....	5,356		

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THE THREE KNIGHTS OF ST. JOHN, OR OUR LADY OF LIESSE.

(*Concluded.*)

The inaugural ceremonies of the Montreal branch of Laval University took place January 6, 1878. His Excellency Bishop Conroy, Apostolic Delegate, had convened all the Bishops of the Province for the solemn opening of the institution. Their Lordships were graciously pleased, during their stay, to visit St. Mary's College. After the official reception, the Rev. Father Rector of the College spoke to his illustrious guests of the statue he had lately received, and related the story of Our Lady of Liesse. Their Lordships listened with intense interest to the recital, all promised to promote the devotion, and then and there expressed a wish to visit the statue. This was the first pilgrimage to Our Lady of Liesse in Canada. It certainly could not well have been more imposing and important. It was the whole Ecclesiastical Province of Quebec, in the persons of its illustrious Prelates and of the secular and regular clergy; for many priests assisted at the ceremony, and all the religious Orders of Canada were represented by some one of their members. The 7th day of January, 1878, must ever remain memorable in the Annals of Our Lady's shrine at the Gesu.

It was on this occasion that His Lordship the Bishop of Montreal promised Rev. Father Rector of St. Mary's

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College to contribute towards the spread of this devotion by every means in his power. He said he would make known the devotion in a circular letter to his clergy, and that he would ask to have a special office of Our Lady of Liesse, under the title of Mother of Grace, for the diocese of Montreal. This favor was granted in 1879, and the feast was fixed for the 1st June, thus making a fitting transition as it were from the month of Mary to the month of the Sacred Heart. His Lordship also promised that he would himself inaugurate the devotion to Our Lady of Liesse by a solemn celebration on the 31st May, in order that the month of May, begun at the Church of Bonsecours, might solemnly close at the Gesù; and this solemn ending should at the same time serve as opening for the month of the Sacred Heart.

His Lordship did all he promised, and was graciously pleased to recommend to the faithful in a special manner the devotion to Our Lady of Liesse. This official sanction doubtless contributed much to its rapid spread. When the day appointed for the solemn inauguration arrived, May 31st, 1878, the church was thronged with fervent worshippers. His Lordship the Bishop of Montreal presided at the ceremony. There was a sermon in keeping with the occasion, then a procession, in which the statue was borne. After the procession the Act of Consecration was read, the statue was placed on the pedestal prepared for it, and the service ended by Benediction of the Blessed Sacrament.

The 9th June following was the date selected by the "Union Catholique" for their Pilgrimage: this year they determined to make it to Our Lady of Liesse. It so happened that the 9th June this year was the Feast of Pentecost, the day of the great Pilgrimages to Our Lady of Liesse in her former home, as if the Holy Ghost would thus show that Mary is the channel of grace for the

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whole Christian Church. The members of the "Union Catholique" accordingly made their pilgrimage, all received Holy Communion, and their President read the Act of Consecration before Our Lady's statue.

About the beginning of October, the time the University classes generally open, His Lordship the Bishop of Montreal sanctioned the establishment of a pious work, whose object was to foster sound Catholic principles in the minds of the University students and to keep alive in their hearts the sentiments of piety implanted at college. To show how much he had this work at heart, His Lordship himself presided at the opening exercise, and gave the first instruction.

The meetings were to be held at 8 o'clock a.m., on Sundays, and besides the students of the Universities the members of the learned professions were also invited to attend. This good work was further perfected by founding a sodality of Our Lady of Liesse for the members who would attend the Sunday meetings. The members of this sodality meet every Sunday morning at half past seven a.m., to recite the office of the B. Virgin and assist at the mass and sermon.

The first Prefect of this sodality was Louis Gustave Martin, architect, formerly member for the County of Montcalm, in the Quebec Legislature. He was a young man of great piety and angelic purity, and died 29th August, 1879.

In 1879 many other favors received through the intercession of Our Lady of Liesse tended to increase the devotion. Most of these favors were purely spiritual, granted by God in answer to prayers and novenas to Our Lady. A good Catholic family of the city, much afflicted at seeing one of its younger members neglecting the sacraments and very careless about his salvation, commenced a novena to Our Lady of Liesse without the

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young man's knowledge. During the novena the family could see no sign of a change of heart in the object of their prayers, but they were not surprised at this, as the young man was of a silent, uncommunicative disposition. At the end of the novena, however, his mother found him searching for something in his room; she asked him what he was looking for, he answered that he was looking for his beads. They both continued the search, and the beads were soon found. The young man went out earlier than usual that morning—it was to receive Holy Communion, having been to confession the evening before. To show their gratitude for this great favor, the family presented a beautiful ex voto offering to the shrine of Our Lady of Liesse. Many such offerings may now be seen in Our Lady's Chapel at the Gesù.

Madam N. had been for a long time a sufferer from a violent headache that gave her no rest day or night. An abscess had formed, and the doctors declared themselves powerless to relieve the sufferer, who accordingly began to prepare for death. Having heard, however, of some extraordinary cure obtained through the intercession of Our Lady of Liesse, she felt herself impelled to have recourse to her good Mother the Blessed Virgin. She asked a friend to get her some of the oil that burnt before the statue of Our Lady in the Gesù, and she immediately commenced a novena. She was full of confidence, and felt sure of her cure. "Let me alone," she would say to the doctor. "Our Lady of Liesse is now my physician, she will cure me." Our Lady of Liesse rewarded the confidence of the fervent client.

One day during the novena, feeling the pain more acute than usual, Madam N. used some of the oil, and immediately felt relieved. It seemed as if a great pressure was removed from her brain; the pain ceased; the patient was completely cured. She hastened to thank Our Lady of Liesse, and had a Mass said in her honor.

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Madam B. was travelling with her husband, who was a Protestant. She was very anxious to go to St. Hyacinth to visit the convent of the Precious Blood, hoping that the visit might favorably dispose her husband towards the Catholic Church. He, however, would not consent to make the visit. During their stay in Montreal, Madam B. called on a Jesuit Father whom she had known in New York. She told him her trouble, said how anxious she was to have her husband go to St. Hyacinth, but that he obstinately refused. The Father advised her to have recourse to Our Lady of Liesse. She went immediately to the church, knelt before the Virgin's altar, and promised in a fervent prayer that if Our Lady of Liesse would obtain the favor she asked, she would always have a special devotion to her. When Madam B. returned to her hotel she found her husband ready to start for St. Hyacinth. Our Lady of Liesse had accepted her promise and heard her prayer; and as the Blessed Virgin, like her Son, does all things well, Mr. B. returned from St. Hyacinth favorably disposed towards the Catholic Church. Mr. B. is now a Catholic.

We shall close this short account by relating a fact which is perfectly authentic, and we shall leave it to our readers to form their own judgment thereon.

Here are the facts as given by the Confessor: Timothy O'Reilly had been suffering from paralysis for fifteen months. It had been brought on by a stroke of apoplexy. At the beginning of his illness he was taken to the Hotel-Dieu. He was in turn attended and given up by five physicians,—two had declared his malady incurable. Seeing himself thus beyond the reach of human aid, the poor paralytic trusted in Divine assistance alone for his cure. He made a novena to Saint Joseph, but his prayer was not granted. About this time a Jesuit novice, who attended the Hospital, brought with him a little book

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containing the account of Our Lady of Liesse. The Sister who had charge of the ward where O'Reilly was advised O'Reilly to make a novena to Our Lady of Liesse, and, if he had confidence in her, she would surely cure him as she had cured many like him before. O'Reilly willingly complied with the good Sister's suggestion, began the novena, and as he continued his confidence increased. His conscience told him that if he wished to be completely cured in soul and body it would be well to make a good general confession. He accordingly sent for me, but not being quite well just then I had to put off my visit for a few days. As soon as I could go out I went to the Hotel-Dieu. I happened to arrive just as the procession of the Holy Relics had begun. I waited till the procession had passed through the sick wards and had returned to the church. I then went to see O'Reilly, who was sitting by his bed. He asked me to hear his confession, but I begged him to wait a day or two as I was then very weak. The next day, I went to see my dear invalid; I got to the Hotel-Dieu in the forenoon, and heard my friend's confession, which he made with great compunction. The following day, the last of the novena, the invalid was taken to the chapel to receive Holy Communion. The Mass was said at the Blessed Virgin's altar. During Mass the Chaplain gave communion to O'Reilly. After having received, and while he besought the Blessed Virgin to hear his prayer and heal him, he felt a sudden and painful shock, his limbs assumed their natural shape, the blood began throbbing through his veins, and the heat of the body returned,—O'Reilly knew he was cured. Those who stood around him, however, not knowing what had happened wished to take O'Reilly to his bed; he assured them he was cured, and could walk to the ward, but they insisted on carrying him at least a part of the way. When he got to the ante-room overlooking the

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sanctuary, O'Reilly threw himself on his knees to thank Our Lady of Liesse; he then arose and walked alone and unaided to the church. One of the religious who saw him ran to the Sister who had charge of his ward to tell her. The Sister came immediately, accompanied by a physician. O'Reilly was on his knees in the church, praying with great fervor; the Sister took him to the ward and made him sit down near his bed. All the inmates of the ward surrounded him, and as they looked on in astonishment, O'Reilly arose, descended the stairs alone and unaided, went to the church and made the stations of the Cross. He walked back to his room, and has since retained full power over his limbs without the least sign of pain or fatigue.

I drew the attention of the Bishop of Montreal to this extraordinary occurrence. His Lordship, after having himself seen the man who was thus cured through the intercession of Our Lady of Liesse, appointed a commission to institute a judicial and canonical inquiry into the whole matter. Four physicians attested on oath that natural remedies were powerless in his case; that the cure was unusual, extraordinary and contrary to anything in their medical experience. All the other witnesses examined agreed in regarding the cure as a miracle of the first order, and later on the judges appointed by His Lordship declared it to be indeed a miracle of the first order wrought by the intercession of Our Lady of Liesse.

Since then down to the present year 1894, not a twelvemonth has passed which has not been marked by some extraordinary interior or exterior grace granted by Mary, Queen of Heaven, *Cause of our Joy.*

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ANGELIS SUIS MANDAVIT DE TE.

[Ps. xc. .11]

BE near me at the dawn of day,
Be near me in the noonday bright;
Dear Angel, be my strength and stay,
Be near me in the shades of night.

Be near me when the way is long,
Beset with briars, with many a stone;
Dear Angel Guardian, thou art strong,
And I — I cannot stand alone.

Be near me, when with bitter tears
Mine eyes are dim, my heart is sore;
Beneath the weight of doubts and fears
Dear Angel, comfort me the more.

Be near me, when I kneel to drink
The MASTER'S cup of agony;
And when my flesh and spirit shrink,
Dear Angel, come to strengthen me.

Be near me when the shadows fall,
In death's dark vale, be near me still;
Then shall no fears, no foes appal,
No powers of evil work me ill.

Be near me still, and, when at last
The MASTER bids me rise and come,
When storms and strife and griefs are past,
Dear Angel, speak my "Welcome Home!"

FRANCIS W. GREY.

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THE STORY OF TWO BROTHERS.

By Mrs. James Sadlier.

PART FIRST.

I

IT was a great event in a popular watering-place of the Lower St. Lawrence when, one bright May day, some five and twenty years ago, Edward Halligan, of the one well-to-do farmers of the vicinity, brought home a bride to his well-plenished home stead overlooking a broad expansion of the great river. Edward was one of two brothers whose father had emigrated with his family from the south of Ireland in the first quarter of the century. The elder Halligan and his wife, after long years of hard toil, had succeeded in making an easy competency for their family, consisting of the two sons above named, and a daughter older than they by some years and well married in the neighborhood.

The old couple had died within a short twelve-month of each other, and slept side by side in the peace of God in the new cemetery adjoining the parish church. Richard Halligan, the younger brother, had recently purchased a good farm and built a commodious house where he had established himself with an elderly matron, a relative of the family, as his housekeeper, a few months before Edward brought home pretty Bessie Wilson to the paternal dwelling as his wife.

Now, the Halligan family were known far and wide as zealous Catholics, as were also the married sister and her

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husband, Hugh Delaney. It was matter of surprise, then, and no small regret to the whole parish, when Edward Halligan took a wife not only from amongst the Protestant settlers, but a family noted for their anti-Catholic proclivities. The old people shook their heads and declared that no good would come of it, "for, sure, there was no Halligan married out of the Church since the memory of man," as old John Halligan and his wife, God rest them! used often to boast. But Edward had, apparently, no misgivings on the subject. His Bessie was gentle and engaging, and he was full sure she would make him the best of wives. As for religion, well! he could let her have her own way so long as he kept his. Some day she might come round to his way of thinking. And so matters went on month after month as smoothly as heart could wish.

II.

The first ruffle on the stream of Edward Halligan's wedded life was when, a year or so after his marriage, his wife presented him with a son. A fine baby it was, too, and much admired by relatives and neighbors. A day or two after the new arrival, Ned announced his intention of having the infant baptised. His mother-in-law who, with one of her daughters, had just arrived, was highly indignant at this proposal. "I'm surprised at you, Ned! indeed I am," she cried in a raised voice: "Is it tired of poor Bessie you are that you want to get rid of her? Don't you know she's not over strong as yet and that any excitement might kill her outright?"

"But surely," said Ned in a hesitating way, "it wouldn't hurt her to have the child christened, and we can put off the christening till she's able to be up and around. You know, Mrs. Wilson, we Catholics have the little ones

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baptised as soon as we can after their birth, for fear of any sudden change coming."

At this the old woman flared up.

"And do you think, Edward Halligan, that our Bessie's child is to be christened by the priest?"

"Why, who else would he be christened by?"

"Well! that's to be seen about later; but unless you really want to kill my poor girl, you won't hint such a thing to her now. When she's up and well you can talk the matter over between yourselves. The first thing now is to get her well again, for anyone can see with half an eye that she's still very weak and nervous, poor thing!"

So the wily mother-in-law gained her point. Ned consented to wait till Bessie was "herself again," and Bessie, as matters stood, was in no hurry to be herself again. The baby's christening was indefinitely postponed until one fine day, when Ned was absent on business at the market-town, the minister was brought by Mrs. Wilson, and quietly baptised the boy. So the next time Edward spoke of the baptism, he was told, in Bessie's sweetest accents, that the Reverend Mr. Dixon, her own minister, happened to drop in that day, just to see how she was getting on, and she, being with her at the time, thought they might as well have the baby christened.

Edward stormed a little at first, but his wife put forth her softest blandishments, and asked, with an innocent smile, what difference did it make, anyhow. "So long as the child is made a Christian, Ned dear! it matters little whether Father Nolan or dear Mr. Dixon performed the ceremony. He's all right now, you know; and we called him John William, after your father and mine."

So poor weak Ned was fain to give in; and although his conscience reproached him at first for his criminal weakness and deplorable neglect of duty, he soon succeeded in silencing its voice on the plea of maintaining the peace of

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the family. Back of that, however, was yet another reason, perhaps more potent still. Old Billy Wilson—"Orange Billy," as his Catholic neighbors called him—was rich, for that locality, and as his family was but small, Ned had hopes that this, his first grandson, might come in for some of the old man's money. So the first Protestant Halligan appeared in the settlement in the person of Billy Wilson Halligan—the John for his good old Catholic grandfather was dropped before the end of the child's first year.

III.

When another son was born to Edward Halligan, the question of his baptism was more easily settled. Having once given way to his mother-in-law and his no less bigoted though more smooth-spoken wife on the former occasion, he made but a very faint resistance when the same specious arguments were brought to bear upon him, and readily agreed with kind Mrs. Wilson that poor Bessie's health was the first consideration. The dear soul must not be thwarted or annoyed on any account whatever. So Edward junior, with the addition of Wilson to the paternal name, was duly baptised, like his brother, by Rev. Mr. Dixon, to the secret exultation of the whole Wilson tribe and the increasing indignation and disgust of all the Halligan connections and their Catholic neighbors.

So it went on until five children, sons and daughters, were growing up in the Halligan household, when the question of sending them to school came up between the parents. The father was at first strongly in favor of sending them to the Catholic parochial school, but this was strenuously opposed by the mother, who had secretly made up her mind that they should not go there. Sooner than consent to any such thing, she would leave the

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house with her baby and go back to her father and let Ned do the best he could with the others. This was a fearful threat to poor Ned; but when his wife added significantly: "We'll see where father's money will go then; —not to Roman Catholics, you may be sure, if they *are* his own flesh and blood!" He was fairly overcome, and at once agreed to let the three elder children go to Mr. Dixon's school. "And, sure, they say it's the best any how," said Ned apologetically, as a salve to his wounded conscience.

"To be sure it is, Ned!" said his wife complacently. "Every one knows that, and you may be sure you're doing the best thing for the children in sending them there."

Years passed on. Eleven olive plants surrounded the table of Edward Halligan. Stalwart youths were the sons all and the daughters fair to look upon. But each and all were staunch true-blue Protestants of the north of Ireland Orange type, such as old Billy Wilson's descendants ought to be proud of their Protestant blood and no little ashamed of their "Roman Catholic" father. To do that father justice, it was not without many a fruitless effort that he saw his sons and daughters grow up Protestants. But having forfeited all right to his children's respect and with no common basis of religion to support his authority, he had no influence whatever on their conduct, and with deep, though alas! late repentance for his sad errors, was fain to turn to God and practise his religion solitary and alone in the midst of his numerous progeny.

Thus, it came to pass that when Sunday came round, portly Mrs. Halligan might be seen marching with her tall sons and comely daughters to the conventicle where the Rev. Hamilton Dixon held forth on the errors of Rome to a highly-sympathetic congregation; the while her husband wended his lonely way to the handsome church of Our Lady of Victories, beneath whose high altar

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good Father Nolan, the beloved pastor of his early years, had long since gone to rest, his faithful ministry in the parish commemorated by a fair tablet of Italian marble hard by Our Lady's altar.

Many a repentant tear did poor Edward Halligan—now a prematurely aged man—shed before that still memorial, as too faithful memory brought back to his mind the ceaseless endeavors of that good priest to save his children for God and His Church,—his oft-repeated admonitions and warnings to himself, all, unhappily, of no avail! Now, when too late, the broken-spirited, sorrowing old man saw it all, and endeavored to make amends, as far as he himself was concerned, for his past errors and misdeeds by increased fervor and fidelity. But alas! for the large family that God had given him and for whose souls he was accountable before Him!

PART SECOND.

I.

Edward Halligan was already the father of six children, the eldest of whom was fourteen years of age, when his uncle Richard, his father's younger brother, took it into his head to marry. Richard was verging on forty; but of a lighter disposition, apparently, than his brother. With his fine farm well tilled and well stocked, and his comfortable dwelling, he had long been an object of eager speculation to the Catholic mothers of the vicinity as a most eligible husband for one of their daughters. Of course, after the sad experience of his brother, Richard's choice could only be amongst those of his own religion. That was a settled question, they all agreed.

Great, then, was the astonishment and sad the disappointment that awaited these Catholic mothers when the

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rumor went abroad, and was all too soon confirmed by fact, that Richard Halligan was following precisely in his brother's footsteps and taking for wife another Protestant, Sally Dawson by name, the portionless daughter of a widow who had lately come to live in the neighborhood! Like the Wilsons, this Mrs. Dawson was a rigid Protestant, and her daughter had been brought up in the strictest principles of Scotch Presbyterianism. Here was another shock for the worthy parish priest and another grievous scandal for his flock. Indeed, so deeply-rooted and so wide-spread was the indignation of the Catholic people around at this most unaccountable act of the younger Halligan, that, by common consent, not one of them assisted at the wedding. Even the groom's sister and her husband were notably absent on the occasion.

Whatever Richard may have thought or felt in this contingency, he kept it all to himself, and was, to all appearances at least, perfectly satisfied with the company of his brother Ned and his Protestant wife, with certain of the Protestant neighbors and some relatives of his wife from the adjacent town. In one respect, however, this marriage of Richard's was an improvement on that of his brother, as he had insisted on being married by the priest, and had gone to confession and communion all alone, in the early morning. Even this was a consolation to the good pastor otherwise so grievously afflicted by this second mixed marriage in the Halligan family.

One thing that made the affair still more gloomy for the priest and his people was the almost masculine firmness of character and demeanor that distinguished the new-made bride from all the girls around. She was tall, somewhat taciturn and dark visaged withal, though sufficiently good-looking to account for Richard's choice as far as appearance went. Such as she was, however, Sally Dawson became Mrs. Richard Halligan one grey October day,

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when the year was in the wane and her husband's crops all gathered from meadow and field into his capacious barns. As for the bridegroom, he laughed and joked as usual, with little care, it would seem, for the after time.

II.

When brown autumn came again, in late September, a daughter was born to Richard Halligan.

"Now," said the Catholic neighbors around, "it'll be Ned's story over again. They'll have the minister christen the baby, and then there's an end of it! And more's the pity, for it's the same Halligans that were the real old Catholic stock, breed, seed and generation!"

But things turned out very differently to what was expected. Those who talked in this way little knew Richard Halligan, gay and reckless as he seemed.

On the day following the baby's birth, Richard accosted his mother-in-law, who was in the kitchen preparing dinner: "Mrs. Dawson, we're going to have the little one baptised this afternoon. Father Dwyer will be in the church an hour from now, and my sister and her husband are coming here to take the baby. They are to be the sponsors."

"Oh! Richard, you don't mean it!" cried the widow, flushing red and stopping short in her culinary occupation.

"But I do mean it, ma'am, of course I do; so you'll please get baby ready without delay. We can't keep the priest waiting."

With a blanched check and a lowering brow, Mrs. Dawson began to protest, declaring her daughter was not strong enough for the excitement of the christening, and that she wouldn't answer for the consequences if it went on.

"Well! I'll take the consequences, Mrs. Dawson, be

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they what they may," replied Richard calmly; "so you'll please tell Sally, and then get the baby ready at once!"

Sally would fain have persuaded her husband to put off the baptism for a while, but Richard was firm, and the women were forced to give in.

"What name are we to give the little one?" asked Richard of his wife when the little cortege was starting for the church, Mrs. Delaney herself carrying the infant; Sally replied that she had no choice, they might call her what they pleased for her.

"Very well!" said Richard in his blithesome way, "*I* have a choice."

And the babe was baptised *Margaret Mary* by Father Dwyer in the Church of Our Lady of Victory. And a victory was then and there gained for God and His Church.

At first the young mother was disposed to be angry with her husband, and bitterly reproached him for his indifference to her wishes and his utter disregard of the possible danger to her health. Richard only laughed, telling his wife to keep cool and she would be all right. But to avoid any real danger from over-excitement or exertion, the festive celebration of the christening was put off for two weeks to give Sally time to recover her usual health.

It was with a heavy sigh and a downcast look that poor Edward Halligan wished his brother joy of the victory he had so quietly achieved. "If I had only had the pluck to put down my foot at the start as you did, Dick! maybe things would have gone better with me. However, don't be too sure that the battle is won," he sagely added; "this is only the beginning of it, remember!"

Dick Halligan smiled but said nothing. He was a man of few words though of lightsome heart in the main.

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III.

Edward's prediction was not justified by what came after. When the next arrival took place in Richard's household, there was only the very faintest attempt at remonstrance in regard to the baptism on the part of the mother and grandmother. The new-comer, a boy, was baptised John, after his paternal grandfather, and so the old order was re-established in the Halligan family for all Richard's Protestant wife.

So it went on for eight or ten years. All the children, as they came, were taken to church and duly baptised by Father Dwyer, their Catholic baptism being accepted as a matter of course and without disturbing the peace of Richard's home even in the slightest degree.

As the children grew older it was a pretty sight to see them going to the cemetery—the elder ones leading the younger by the hand—to say a prayer at the graves of their grandparents and place thereon bunches of wild flowers gathered by the way. Soon little Margaret Mary and her brother John, being ten and eight years old respectively, and regular attendants at Father Dwyer's school, were able to read the inscription on the white marble stone at the head of the carefully kept graves, and the little ones stood around in awe-struck silence while the simple record was read, telling how Halligan and his dearly-beloved wife Bridget, natives of County Roscommon, Ireland, slept below, birth and death duly stated, and ending with the usual request to pray for their souls. Hearing those last words, the children dropped on their knees, and with clasped hands and bowed heads besought God to have mercy on dear grandpapa and grandmamma.

"And on all the souls of the faithful departed!" was added first by wise, gentle Margaret Mary, and after her

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by all the others, some of whom could barely lisp out the words.

It sometimes happened that poor old Uncle Edward came upon this touching scene when he paid his lonely visit to that hallowed spot. On fine Sunday evenings, when the day was declining, Richard himself often accompanied his children in their visit of tender love and duty; knowing this, his brother made it a point to meet him there, and together they knelt and prayed for the dear departed parents who had done their best in their own humble way in their far American home to transmit the faith of St. Patrick to their own descendants. And as they all walked home together through the gathering shadows, Richard and Edward would tell the eager little listeners of the old churchyard in far-away Ireland, where generations of their fore-fathers lay in their quiet cross-crowned graves beneath the rich verdure of the Emerald Isle, awaiting the resurrection. In this way the little ones learned to love and reverence the land of their fathers, which the elder ones already knew as the Island of Saints.

What bitter sorrow filled poor Edward's heart as he thought of his own children, revilers and haters of everything Catholic, cut off from the holy traditions of their race and openly ranged with the enemies of that faith for which their ancestors for countless generations suffered and died. And,—saddest thought of all,—that even when he, their unhappy father, had been laid to rest in that hallowed spot with his venerated parents, no prayer for him or them would ever be uttered by those ungrateful children who would not even rest near him in death!

IV.

"What is to be done about the children's prayers?" said Richard Halligan one day to his wife, when some of

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the little ones were old enough to learn them, years before the visits to the cemetery began. "They ought to be learning them by this time."

"I know that, Dick!" replied Sally, "but it's your affair, not mine. You don't want me to teach them *my* prayers, and I can't teach them yours, for the reason that I don't know them."

"Well! you know, my dear, I haven't much time to teach them, but I'll tell you what I'll do: I'll get you a Catholic Catechism, and you'll find the most necessary prayers there. Would you mind hearing the children say them?"

"Why, no, Dick! I was often wishing I knew what prayers you'd want them to learn. Of course, Margaret Mary and Ned and Kathleen have learned them at school, but the little ones can begin to learn them at home."

"Very well, Sally dear! I'll get you the Catechism, and you can teach the wee ones not only the first little prayers that you'll find there, but also the first chapter of the Christian Doctrine." To this the wife readily assented, and the matter was definitely settled.

Secretly rejoiced beyond measure, but wisely expressing no surprise, Richard procured the Catechism from Father Dwyer, who was surprised and delighted at the happy turn affairs were taking.

So the children were taught their prayers by their Protestant mother, even the babe of three years, who could barely speak plainly, beginning to lisp the Holy Names. Then the Catechism was taken up, and by-and-bye, the mother, not content with teaching the very little ones the answers to the first questions, began of her own accord to hear the Catechism lessons of the elder ones in the evenings, preparing for school next day. Very soon she became so deeply interested in the subject that she began stealthily to read the few but well chosen doctrinal

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books of the little family library ranged on a few shelves in the best parlor. By the time she had got through Milner's "End of Controversy," "The Catholic Christian Instructed," Cobbett's "Reformation," and one or two others, her clear head and sound judgment did the rest.

One day, she gladdened though hardly surprised her husband by telling him that she wanted to be a Roman Catholic like him and the children.

"You mean a *Catholic*, pure and simple," said Dick with a happy smile; "you must know, my dear Sally, that Catholic means *universal*, and that's what the Church is. She is neither Roman, nor English, nor French, nor any other, but simply *Catholic*, so it is just nonsense to speak of her as *Roman* Catholic. The Catholic Church she is and ever has been, and shall be as long as the world lasts. So you want to be one of us, Sally! Well! thanks and praises be to God! I knew it would come to that."

"And it's the Sacred Heart I thank for it!" he added, when informing Father Dwyer of the happy result of their joint prayers and judicious action in regard to Sally.

"How is that, Richard?"

"Well! doesn't your reverence remember that I was married on the first Friday of the month, though every one wondered at my choice of a Friday of all days. But I kept my own counsel and said nothing of it to anyone till I'd see what came of it. Then I called my first child Margaret Mary in honor of Our Lady and Blessed Margaret Mary, with the same intention—that my wife might one day become a Catholic, for I knew it was in her, if she did, to make a very good one. As for the children, I promised the Sacred Heart to look after them myself and see that they weren't led away from the One Fold."

"And you see how the Sacred Heart has crowned your pious wishes and intentions with fruit a hundred-fold! Oh! how different from your poor brother's family will yours be, one and all!"

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"Yes, father! it was the shame and the sorrow of Edward's miserable failure in regard to his family that gave me the idea how I must act in order to save mine."

So Sally was duly baptised, and became a most exemplary Catholic, and her family were known all the country round as the Catholic Halligans, while Edward's were "black Protestants," every one of them, and their father died of a broken heart, pitied by some, respected by none, least of all by his own children.*

* This is an "over true tale"—literally true in all its facts. It was told me by a neighbor of these two families to whom I have given the name of Halligan. The name of the place, too, where these counter-dramas were enacted I have, for obvious reasons, kept concealed, like the real name of the family in question. "The Protestant Halligans" and "the Catholic Halligans," under their own proper name, are still living in one of the sea-side towns of the Lower St. Lawrence. The story, simple as it is, conveys its own moral.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased :—Mr. Jeremiah Shea, d. August 7, Mrs. Ellen Brophy, d. July 23, both of Montreal; Mary Catherine McDonald of Alexandria, d. at McCormick, August 8; Miss Grace Salter, d. in January, and Mrs. Archie McDonald, d. in June, both of Cornwall; Mrs. Patrick McKenna, d. June 5, and Mrs. Frances O'Keefe, d. August 26, both of Ottawa; Robert Coleman, of Seaforth, d. July 1; James Keenan of Newcastle, N.B.; Mrs. P. J. Kane, of Quebec, d. June 30; Mrs. John Nailly, of Sillery, d. May 8; Miss Mary Ann Remillard, d. June 18, at St. Margaret's, Dorchester; Mr. James Hayes, of Apto, d. August 30; Mrs. Catherine O'Neil, of Eganville, d. July 21; Mrs. Angus R. McDonald, d. June 10, Mrs. Angus McPhee, d. July 19, Mary Catherine McDonald, d. August 8, and Mrs. Duncan T. Chisholm, d. Aug. 27, all of Alexandria; Mrs. Mellon, of Rodney, d. in June; Miles A. Nolan, of Quebec, d. Aug. 5.

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THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfilment of promises made.

ALEXANDRIA.—A Promoter, for a very great favor obtained after making a novena. An Associate, for two favors obtained in June and July. Three Associates, for success at an examination. A Promoter, for a special favor granted. An Associate, for a very great favor granted. An Associate, for finding something lost after special prayers in honor of the Blessed Virgin and St. Ann, for two temporal favors, and for a sum of money received while decorating a house altar.

AMHERSTBURGH.—An Associate, for a great temporal favor received through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

ANDERDON, ONT.—A Member, for two temporal favors received.

ANTIGONISH.—An Associate, for a situation obtained after making a novena to St. Joseph and a promise to have a mass offered for the suffering souls. A Promoter, for two special favors granted. An Associate, for a temporal favor received.

BARRIE.—For a special favor granted. A Member, for situations obtained for two persons. A Promoter, for a temporal favor received. A Member, for a temporal favor obtained.

BATHURST, N.B.—An Associate, for the passing of an examination successfully. A Member, for a temporal favor received. An Associate, for a successful examination through the intercession of the Souls in Purgatory. A Promoter, for money found through the intercession of St. Anthony.

BATHURST VILLAGE.—A Promoter, for a favor received through prayers to the Sacred Heart and the intercession of St. Anthony. A Member, for a temporal favor

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obtained through the intercession of the Canadian Martyrs. A Promoter, for a temporal favor received through the Canadian Martyrs.

BEAURIVAGE.—A Promoter, for eight temporal favors received. A Promoter, for relief in intense pain.

BRANTFORD.—A Member, for a position obtained through prayers to the Sacred Heart.

BRECHIN, ONT.—An Associate, for a temporal favor received. A Promoter, for a favor received through prayers to the Blessed Virgin. A Promoter, for a very great favor obtained, also for a temporal favor.

CAMPBELLFORD.—A Promoter, for restoration to health through the intercession of St. Ann, also for other favors obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

CARLETON.—Two Members, for a temporal favor received.

CHATHAM, ONT.—For a temporal favor received. For two special favors obtained,—one the conversion of a son, the other, relief from a pain in the head through prayers in honor of the Canadian Martyrs and for the poor Souls in Purgatory.

CHICAGO, ILL.—A Member, for a temporal favor received.

COBOURG.—For a temporal favor granted. An Associate, for restoration to health. An Associate, for the cure of a sore foot. A Member, for the cure of sleeplessness.

CORNWALL.—An Associate, for a successful examination through the intercession of St. Anthony of Padua. An Associate, for a favor received through the intercession of the Canadian Martyrs. A Member, for two very great favors obtained after saying five *Our Fathers* and five *Hail Marys* in honor of the Most Holy Wounds of Our Lord. Another, for a cure obtained through the Canadian Martyrs. For a home secured for a small boy through the

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intercession of the Sacred Heart and prayers said in honor of St. Anthony.

DUNDAS.—A Member, for two cures obtained after applying the Badge, both favors received some time ago.

EGANVILLE, ONT.—For a very great temporal favor received.

GLENNEVIS.—For two temporal favors. For many favors obtained. Promoter, for four special favors. For recovery of a father from sickness. For a special favor. For cure from toothache after applying St. Benedict's medal. An Associate, much relieved after applying the relics of the Canadian Martyrs. For cure from nervousness. A Promoter, for being cured of St. Vitus dance. For the cure of drunkenness. A Promoter, cured of sore throat after applying the relics of the Canadian Martyrs. Reconciliation in seven families and peace restored. An Associate, cured of a pain in his shoulder after applying the relics of the Canadian Martyrs. An Associate, mentally relieved. Four spiritual favors. Four restorations to health. Recovery from a long sickness. For a temporal favor. A Promoter, for a special favor received. For a cure obtained on applying the Badge and making a novena. Promoter, for a favor received. For two favors received. For a young man addicted to liquor becoming a total abstainer. Promoter, for two favors obtained. A family, for a temporal favor received.

GODERICH.—A Member, for a favor obtained.

GUELPH, ONT.—For two temporal favors granted after a novena offered to the Sacred Heart. For a favor obtained through prayer.

HALIFAX, N.S.—A Member, for success in passing an examination through the intercession of the Blessed Virgin and St. Joseph. An Associate, for a temporal favor, the very successful and trying examination she has just passed through, through the intercession of the Sacred

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Heart and the Souls in Purgatory. For a temporal favor received. One spiritual favor. For means to pay a debt after praying before a picture of the Sacred Heart. For a great many favors received through the intercession of the Blessed Virgin and St. Joseph. A Member, for the recovery of his wife and daughter from a dangerous illness through the intercession of the Blessed Virgin and St. Joseph. For a great temporal favor obtained through St. Joseph's intercession with the Sacred Heart of Jesus. For favors received through St. Joseph and St. Ann.

HASTINGS.—A Promoter, for two favors received. A Promoter, for a spiritual favor obtained through the intercession of the Blessed Virgin and saying the thirty days' prayer.

HAWKESVILLE, ONT.—A Member, for a conversion to the faith, obtained after offering a novena to the Sacred Heart, the Blessed Virgin and St. Ann. A Promoter, for a temporal favor. A Promoter, for the finding of a gold watch after saying the Rosary in honor of the Sacred Heart.

HAYESLAND.—A Promoter, for the grace of making three good confessions.

LINDSAY, ONT.—A Member, for a favor obtained after making three novenas in honor of the Sacred Heart. A father and mother, for the recovery of their child from a dangerous illness; also for a very great favor received. A Member, for the happy and peaceful death of her daughter obtained through novenas said in honor of the Sacred Heart.

LOCHIEL.—An Associate, for being successful at an examination, after making a novena.

LONDON, ONT.—A Member, for four temporal favors received. For one very special favor. For a brother who has gone to his duty after an absence of ten years.

MONTREAL.—A mother, for the recovery of her son, after making a novena to the Canadian Martyrs. A Pro-

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moter, for two very great favors received. For a favor received. For the conversion to the faith of a young pupil of a convent, and who even previous to her conversion was much impressed by the consoling devotion to the Sacred Heart; she is now on the point of entering a religous order.

OKANAGAN MISSION, B.C.—A Member, for a temporal favor obtained after many prayers had been offered. Another, for a very important temporal favor received through the intercession of the Blessed Virgin and St. Ann.

ORILLIA.—An Associate, for a special favor granted. A Member, for one spiritual favor received through the intercession of the Blessed Virgin and St. Joseph.

OTTAWA.—A Promotér, for a friend successfully winning his diploma. For several other favors received.

PENETANGUISHENE.—A Promoter, for the success of her sisters and brother, at their examinations, after having made a novena to the Sacred Heart of Jesus and imploring the intercession of the Blessed Virgin. A Promoter, for the success of three persons in their respective examinations, after offering two novenas to the Sacred Heart.

PETERBOROUGH, Ont.—A Promoter, for a temporal favor through a novena in honor of the Canadian Martyrs. A Promoter, for a spiritual favor through a novena to the Canadian Martyrs. A Promoter, for both spiritual and temporal favors obtained through the Canadian Martyrs.

PRESTON.—A Member, for two favors received after having made a novena in honor of the Sacred Heart.

QUEBEC.—A Promoter, for several great favors, both spiritual and temporal, granted. A Promoter, for a temporal favor received through the intercession of the Blessed Virgin. A mother, for news from an absents on and the conversion of a young man from drink. A Promoter, for a cure obtained after applying the Badge of the Sacred

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Heart, and invoking the aid of the Blessed Virgin and St. Joseph. For two temporal favors received. An Associate, for the restoration of her health; also, for the conversion of her husband from hard drinking; and for a very great favor obtained in the month of June after praying to the Sacred Heart. A Promoter, for a great favor obtained. A Promoter, for a temporal favor obtained through the intercession of St. Joseph. A Member, for two favors obtained. A Member, for news from an absent brother after four years silence, through the prayers of the League. For a great temporal favor obtained through the Blessed Virgin. For a very great favor obtained from the Sacred Heart. For the cure of a toothache after applying the Badge of the Sacred Heart and saying some short prayers. For four special favors obtained. For a great temporal favor granted. For the restoration of peace and union in a family. For good success in an undertaking. For several spiritual and temporal favors granted to a family through the prayers of the League.

ROCHESTER.—An Associate, for a favor received.

STE. ANNE DE BELLEVUE.—A Member, for a situation obtained after a novena.

ST. EUSTACHE, Man.—A Member, for safety during a dangerous journey, through the intercession of St. Joseph.

ST. JOHN, N.B.—For nineteen favors received. For employment for six persons obtained. One spiritual and two temporal favors. Reformation of an intemperate man through Our Lady of Perpetual Help. A cure of a young girl through the Most Holy Redeemer and the Blessed Virgin. A young man obtained work through St. Alphonsus and the Sacred Heart. Employment after a novena to the Sacred Heart. A reconciliation. A successful examination through the intercession of Our Lady. A conversion of a sinner. A speedy recovery of a sick daughter through Our Lady of Perpetual Help. A

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cure of a sick man. Reformation of an intemperate father of a family. A conversion of a person addicted to vice.

ST. THOMAS.—A Member, for four temporal favors granted.

SARNIA, Ont.—For two temporal favors granted through prayers to St. Anthony of Padua. A Promoter, for the conversion of a sinner.

SAULT STE. MARIE, Mich.—A Promoter, for two temporal favors after a novena to St. Francis Xavier. One special favor obtained through the Sacred Heart and St. Joseph. Employment obtained through prayers offered in honor of St. Joseph. A Promoter, for a special favor obtained.

SEAFORTH.—A Promoter, for a great favor obtained through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. For success in an examination through the Blessed Virgin and St. Joseph.

SMITH'S FALLS.—Two young persons, for having passed their examinations successfully.

SUDBURY.—A Promoter, for a great favor granted on the fifth day of a novena in honor of St. Ann, and for which fervent prayers had been said in vain so many times before.

N.B.—For want of space we are obliged to reserve for the November number other *Thanksgivings* sent from Toronto, Vankleek Hill, Vernon River, Wiarton, Winnipeg, Woodslee and Wooler.

URGENT REQUESTS for favors both spiritual and temporal have been received from Almonte, Antigonish, Bergerville, P.Q., Calgary, Cobourg, Eganville, Freelton, Grafton, Hamilton, Hammondville, Holmesville, Lindsay, Midland, Montreal, Oakville, Ottawa, Port Lambton Quebec, San Francisco, Seaforth, Thorold, Toronto, Trout Creek.

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INTENTIONS FOR OCTOBER.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—M.—*St. Remigius, Bp.* Pray for perseverance. 3,427 Thanksgivings.

2.—Tu.—HOLY GUARDIAN ANGELS. Devotion to the H. Guardian Angels. 2,390 In affliction.

3.—W.—*St. Thomas of Hereford, Bp.* Morning offering. 2,898 Departed.

4.—Th.—*St. Francis of Assisi, F.* h†, p†. Spirit of detachment. 2,493 Special.

5.—F.—*Sts. Placidius and Comp., MM.* a†, g†. Reparation. 979 Communities.

6.—S.—*St. Bruno, F.* Love of silence. 1,585 1st Communions.

7.—S.—THE MOST HOLY ROSARY. a†, g†, r†. Devotion to the Daily Decade. Our Associates.

8.—M.—*St. Bridget, W.* b†. Think of Christ's Passion. 1,971 Employment.

9.—Tu.—*St. Denis and Comp., MM.* Generosity. 2,616 Clergy.

10.—W.—*St. Francis Borgia, C.* r†. Love of the Blessed Sacrament. 96,021 Children.

11.—Th.—*St. Germanus, Bp.* h†. Help one another. 3,248 Families.

12.—F.—*Bl. Camillus and Comp., MM.* Pray for heretics. 2,934 Perseverance.

13.—S.—*St. Edward, C.* Pray for Catholic Unity. 2,346 Reconciliations.

14.—S.—MATERNITY B. V. M. r†. A word for Mary. 4,105 Spiritual favors.

15.—M.—*St. Theresa, V.* p†. Loyalty to our Lord. 2,895 Temporal favors.

16.—Tu.—*St. Gall, Ab.* Pray for Missionaries. 11,370 Conversions to faith.

17.—W.—*St. Hedwige, W.* Spirit of understanding. 2,970 Youths.

18.—Th.—ST. LUKE, *Evang.* h†. Love of the Gospel. 1,793 Schools.

19.—F.—*St. Peter of Alcantara, C.* Spirit of Penance. 4,321 Sick.

20.—S.—*St. John Cantius, C.* Pray for Priests. 874 Retreats.

21.—S.—PURITY B.V.M. Reparation. 551 Guilds.

22.—M.—*St. Mary Salome.* Respect for the Innocent. 1,918 Parishes.

23.—Tu.—THE MOST HOLY REDEEMER. Avoid deliberate faults. 4,374 Sinners.

24.—W.—ST. RAPHAEL, *Archangel.* Confide in the Angels. 2,751 Parents.

25.—Th.—*Bl. Margaret Mary.* h†. Spread devotion to the Sacred Heart. 4,314 Religious.

26.—F.—*St. Evarist, P. M.* Constancy. 1,201 Novices.

27.—S.—*St. Ives, Lawyer.* Pray for Lawyers. 1,257 Superiors.

28.—S.—*Sts. Simon and Jude, Ap.* b†. Devotion to Holy Apostles. 1,923 Vocations.

29.—M.—*Ven. Bede, C.* Fidelity in little things. The Promoters of the League.

30.—Tu.—*St. Alphonsus Rodriguez.* The Spirit of Prayer. 6,826 Various.

31.—W.—*St. Quentin, M.* Devotion to patron Saints. The Rev. Directors.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2 Degree* *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m* *Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. NOVEMBER, 1894. NO. 11.

MESSENGER ITEMS.

Monday, December 3, feast of St. Francis Xavier, the Apostle of the Indies, is, as all our Associates are aware, the fiftieth anniversary of the foundation of the League. No doubt all are anxious to celebrate that day in a manner that would be most agreeable to the Adorable Heart of Our Lord.

"Through the combined efforts of its two founders, Reverend Fathers Gautrelet and Ramière," writes Father Regnault, "*the Apostleship of Prayer* has been made to answer admirably a twofold Apostleship most dear to the heart of St. Francis Xavier—the conversion of souls throughout the world and the devotion to the Sacred Heart of Jesus and Mary. Towards the middle of the sixteenth century, St. Francis Xavier directed the celebrated Father Calvi to apply himself heart and soul to this devotion and to become its indefatigable promoter."

"Already," our Director-General goes on to say, "the powerful Apostle of the Indies has obtained for us, in the pursuit of this end, extraordinary assistance; for this we must thank him; we must therefore pray to him and

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have recourse to his intercession. To secure this object, thanksgiving and prayer, we invite all our Associates to perform in his honor the *Novena of Grace** from the 25th of November to the 3rd of December, and then bring this Novena to a fitting close by the solemn celebration of the feast itself."

Would it not also be most advantageous to have a preparatory *Triduum* for the children of every parish? Such also is the suggestion of Father Regnault: "We invite all the Centres of the Apostleship of Prayer to hold a *Jubilee Triduum for Children.* No hearts heed more the appeals of the Sacred Heart than those of children if well directed. No gathering is looked upon by our Lord with such tender love as are the gatherings of the little ones, and no others gladden the Heart of Mary as they do when they pray with fervor, sing with spirit, and lovingly receive Our Lord in their hearts...It is for each Centre to determine what time would be most propitious for a successful *Jubilee Triduum for Children.* All we wish is that this *Triduum be universal,* and be held during this year of graces and blessings."

Of course our Local Directors will bear in mind that this is also the period of the semi-annual reception of new Promoters and Associates. The usual time for this ceremony, that is, within the octave of the Immaculate Conception, may be anticipated so as to have it correspond with the Novena or Triduum.

Promoters should bestir themselves, and more especially Local Treasurers and Secretaries, so as to have their lists made out (for themselves, not for us) preparatory for the incoming year of 1895. Let them order in season their blanks and Scapulars of the Sacred Heart, and ascertain as correctly as possible the number of MESSENGERS and

* See March number of the MESSENGER, p. 120.

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Rosary sets they will require for the next twelvemonth. They should notify us early in December of the number of their new subscriptions. All *new names* should be sent in for registration, and certificates of admission given to *new members only.*

ELEVENTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"*Those who shall promote devotion to My Sacred Heart shall have their names written in My Heart, never to be blotted out.*"

BY JOHN J. BRANIN.

How hard he fights, how bravely danger dares,
How to the front, e'en to the cannon's flame
He presses on to catch the soldier's claim
To glory. His aspect dauntless courage wears,
Nor recks he if with life or death he fares;
Content he is if on the roll of fame
The world inscribes his honor and his name,
And sounds his warrior deeds with trumpet blares.

And shalt not thou, to whom HE promise made
More glorious than the fame wars can impart,
Undaunted take thy stand midst cannonade
Of coldness, unbelief,—and with the dart
Of love and prayer their serried ranks invade?
Then shalt thy name be written in HIS Heart.

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GENERAL INTENTION FOR NOVEMBER.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

CATHOLIC MISSIONS IN GREECE AND TURKEY.

During the month of September the prayers of all the Associates went up to the throne of God for the churches of the East, and now the persistent appeals of him who is the Vicar of Christ on earth draws our attention once more to the long wished for return of the Oriental churches to perfect unity of faith and love.

The same recommendation has been made by the recent Eucharistic Congress held, not this time at Jerusalem, but in the old Metropolis of St. Remigius, hallowed by the memory of the great Clovis and the providential mission of Catholic France.

"Of old," said the eminent Vicar General of Rheims, Mgr. Péchenard, "hatred and political strife burst asunder the chain which united the East and the West. Love has taken up the broken links to weld them once more together. The penitential pilgrimages to Jerusalem, renewed for the twelfth time, have deeply impressed and edified the populations of Oriental nations; prayerful supplications ascending to the Father in heaven without interruption have drawn down floods of grace; and the foresight of Leo XIII and of his Legate has smoothed the way towards the ultimate reunion of the Churches."

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The work, however, is not yet accomplished. If the undertaking were to stop short at these first endeavors, it would prove but a brilliant meteor, devoid of any permanent result. The means which made the first steps successful, that is to say, rigid penance, fervent prayer and unmingled charity, must still be employed if we desire to bring about a happy consummation. Hence it is necessary for all those who have truly at heart God's glory and the salvation of souls, that they should persevere in their efforts, in their acts of penance and prayer, and by giving to our brethren in the East proofs of an inexhaustible charity. We shall, consequently, during this month of November, by praying for the *Catholic Missions of Greece Turkey*, under another form, follow up and complete, beneath the standard of the Sacred Heart, our generous crusade in behalf of the various Christian communions of the East.

We shall likewise continue to help on with zeal and perseverance by our alms and prayers those Schools of the East and other important Works on the success of which depend almost entirely the Missions of Greece and Turkey.

And should we not in the same breath pray with fervor for the hundreds of millions of poor forsaken souls shrouded to this day in the dark shadows of Islamism? If formerly the followers of Mahomed were such powerful auxiliaries of Satan against the Church, they are yet of all known infidels the hardest to convert and the most stubborn in clinging to their errors. This very difficulty is in the light of faith the most urgent of motives to supplicate Heaven all the more earnestly in their behalf. Father Ramière, already in his time, wrote to the Director of our Work in Syria: "We see just dawning on the horizon signs which foretell happier days, and the more our Apostleship of the Sacred Heart succeeds in kindling in souls the spirit of zeal and prayer, the more will the

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Sacred Heart prepare them to devote all their energies to the regeneration of the wretched Mahommedans. *Adveniat Regnum Tuum!*"

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the prosperity and advancement of the Catholic Missions in Greece and Turkey. Amen.

When Joseph pined in prison in Egypt, two royal functionaries were also imprisoned with him. Each of these had a particular dream, which Joseph interpreted by saying that the baker would be hung in three days, the cupbearer, however, would be restored to his dignities in the same period. You can imagine how the baker wished that the three days might last very long indeed, and how eagerly the cupbearer awaited the hour when he should be released. Such is the case with the soul while it is imprisoned in the body. Death opens the door, and the soul is conducted forth: the true Christian to the palace of the Heavenly King, the sinner to the everlasting death of hell. Therefore the sinner lives in terror of death, and would like to spend as long a life as possible on earth; the virtuous Christian looks forward with joy to the time when he shall be set free. Will you also be glad when the time comes for releasing your soul from the prison of the body? Do as you have read, and you shall then await death in peace and comfort; death will open for you the door to everlasting life.

REV. ALBAN STOLZ.

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THE MEMORY OF THE DEAD.

By F. W. Faber.

Oh! it is sweet to think
Of those that are departed,
While murmured Aves sink
To silence tender-hearted,
While tears that have no pain
Are tranquilly distilling,
And the dead live again
In hearts that love is filling.

Yet not as in the days
Of earthly ties we love them;
For they are touched with rays
From light that is above them:
Another sweetness shines.
Around their well-known features;
God with His glory signs
His dearly ransomed creatures.

Yes, they are more our own,
Since now they are God's only;
And each one that has gone
Has left our heart less lonely.
He mourns not seasons fled,
Who now in Him possesses
Treasures of many dead
In their dear Lord's caresses.

Dear dead! they have become
Like guarding angels to us;
And distant heaven like home
Through them begins to woo us;

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Love, that was earthly, wings
  Its flight to holier places;
The dead are sacred things
  That multiply our graces.

They whom we love on earth
  Attract us now to heaven;
Who shared our grief and mirth
  Back to us now are given.
They move with noiseless foot
  Gravely and sweetly round us,
And their soft touch hath cut
  Full many a chain that bound us.

O dearest dead! to heaven
  With grudging sighs we gave you
To Him—be doubts forgiven!—
  Who took you there to save you:
Now get us grace to love
  Your memories yet more kindly,
Pine for our homes above,
  And trust to God more blindly.

TREASURY, NOVEMBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	88,314	Pious reading,.....	37,574
Acts of mortification.	120,188	Masses celebrated,..	10,258
Beads,.....	139,806	Masses heard,.....	53,017
Stations of the Cross,	78,870	Works of zeal,.....	171,275
Holy Communions,..	66,336	Various good works,.	119,678
Spiritual Communions,.....	188,249	Prayers,.....	314,976
Examinations of conscience,.....	129,555	Sufferings or afflictions,.....	42,919
Hours of silence,....	257,918	Self-conquests,.....	53,960
Charitable conversations,.....	162,771	Visits to Blessed Sacrament, ...	157,436
Hours of labor,....	115,095		
Holy hours.....	25,345	Total....	2,313,440

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HEARD AND ANSWERED.

The office clock chimed the hour of six, followed almost immedately by the bells of Notre Dame ringing the Angelus; and Marie Lacoste laid down her pen and closed her ledger with a sigh of relief. It was drawing near the end of the month, and the affairs the firm of Leduc, Delfausse & Co. had to be put in good order, to which end Marie had been working hard all day, adding up dreary columns of figures and entering uninteresting batches of invoices until her eyes ached and her fingers stiffened around the pen.

As she passed through the outer office on her way to the door, the junior member of the firm, Leonce Delfausse, accosted her, asking if he might have the honor of seeing her home. It was a request he had been in the habit of making since the fast shortening days of the Fall had made dark and dreary the side street which Miss Lacoste had to traverse in her passage from St. Paul to Notre Dame street. Truth to tell, she was not sorry to have his company, for until within the last year she had never had occasion to be out after dark, at least alone, and was in consequence somewhat timid. Smiling acquiescence, she left the office with him, and they turned in the direction of the more populated portions of the city, the girl talking in a lively manner of the events of the day, as was her custom, but, somewhat to her surprise, receiving only inattentive replies from her companion.

When they had gone a short distance he suddenly

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broke into a remark she was making by asking irrelevantly: "Have you heard, mademoiselle, that I am going to New York to morrow?"

Marie replied that she had not heard so, and he went on: "Before going, I have something of much importance to say to you. I have wished to say it for some time but have not had an opportunity; it is this—will you honor me so far, Mademoiselle Lacoste, as to become my wife?"

The proposal was so unexpected that Marie almost came to an abrupt halt, and turned her crimsoning face upon the speaker to ascertain if he were in earnest or perpetrating an impertinent jest at her expense. Delfausse accommodated his step to hers, and returned her glance with one so earnest and courteous that it was evident he had no intention of jesting, and the girl hastily averted her eyes and began to walk more quickly, too much confused to attempt an answer.

Pardon me. "I have been too abrupt," said Delfausse penitently, reading her face aright; "but I thought you knew, or guessed, that I had learned to care for you very deeply. Too deeply, indeed," he added earnestly, "if your answer is to be a negative one. But I will not press you for it at once; you shall have time to decide. I am going to New York to-morrow, and shall be away for ten days, during which you will have time to think over the matter. When I return you will give me an answer. Shall it be as I say, Mademoiselle?"

By this time Marie had recovered her self-possession, and answered with the gentle dignity that was one of her chief charms: "I thank you for the honor you have done me, Monsieur Delfausse, and it shall be as you say. Now I am almost at home, and will bid you adieu and bon voyage."

When he was gone and she had gained the privacy of

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her own apartment, Marie Lacoste sat down and proceeded to straighten out the tangle of her thoughts as best she might.

Although Delfausse's declaration had been entirely unexpected, she had not been insensible to the fact that he admired her, and she had to admit to herself that she was not altogether indifferent to him,—nay, that she had conceived a very strong liking for him. But she was not a girl to be carried away either by sentiment or by the prospect of the advantages she would enjoy as the wife of a wealthy man, and so she proceeded to review the situation, not without a sad longing for the advice and help of the mother who had died a few short months before, leaving her alone and almost penniless to fight the battle of life for herself..

Unable to come to a definite conclusion, she finally knelt down before a picture of Our Lady of Good Counsel that hung in her room, and prayed long and fervently to be directed. When she rose, her eye fell upon a calendar that lay on the bureau, and she took it up and began to count the days that would elapse before she would be called upon for her answer. As it chanced, the date of M. Delfausse's return was fixed so as to fall upon All Souls Day, the second of November; and attracted by the coincidence, Marie resolved to begin that very night a novena to the Holy Souls to beg their intercession in the momentous matter that she was called upon to decide.

The days passed by rapidly, and All Saints Day arrived, cold and blustry. During the afternoon, a girl friend of Marie's named Clara Kilroy called at the former's boarding house to ask her to come and take tea with her, and afterwards to accompany her to church to assist at the Vespers for the Dead. Marie consented, and the two girls set out, arriving at Miss Kilroy's house in due time.

The Kilroy's were poor, and eked out their income by

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letting apartments to single gentlemen, but managed by the exercise of strict economy to live comfortably.

Clara took Marie upstairs to take off her hat, and left her there for a moment while she ran downstairs herself on some little errand to her mother. She was scarcely gone when Marie heard the sound of voices in the next room, so distinctly, that she looked around to ascertain through what avenue it reached her, and noticed that the transom above the door that connected the rooms was partially open.

The next moment she heard her own name mentioned in the well known tones of Leonce Delfausse, and she stood rooted to the spot with amazement and slowly growing consternation.

"Yes," he was saying, as if in answer to a question, "I have asked Mademoiselle Lacoste to marry me, and she is to give me her answer to-morrow. I have hastened my return so as to shorten the time as much as possible."

"You are impatient, my friend," said another voice with the least note of mockery in it; "but if the lady is as virtuous and devout as you describe her she will scarcely care to unite herself to so notorious a free-thinker as yourself."

"Bah!" responded Delfausse contemptuously; "I will cure her of her superstitions after she is my wife. In the meantime, you understand, she knows nothing of my views."

"All is fair in love and war," quoted the other; "but seriously, Leonce, I would advise you not to interfere with her in that matter. Take the advice of a man twice your age, mon ami, and leave your wife's religion alone."

"And have the satisfaction of knowing that I am the object of her orisons morning, noon and night! and perhaps later on have my own children making novenas for my [illegible]rsion! Thank you, Adelard, but I prefer not.

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There will be no superstition or priestcraft in my household, I promise you. But why this advice from you of all persons?"

"Why, indeed!" echoed the other with a sigh; and all the mockery was gone out of his voice as he answered sadly: "Because it is the best advice I can give you, who are on the point of making the greatest mistake of your life. When I was your age, my friend, twenty-five years ago, I thought the greatest happiness that man or woman could attain to was an entire freedom from religious belief of my kind and from the restraint it imposed upon the intellect. To-day at fifty years of age I know I was mistaken, and I tell you candidly, Leonce,—though you will jeer at me for the confession,—I would give all I am worth to possess the faith that was the solace and the support of my dead wife. I killed my faith before I was twenty, and I could not bring it to life again now even if I would, yet am I constrained to admit that neither cultivation of the intellect, nor philosophy, nor freedom of thought and speech, nor attainment of all possible knowledge can give that satisfaction to the heart which is enjoyed by the votaries of what we call, and indeed know to be, superstition. If this then be the case with me, a man who has all the world to solace him, what effect would the destruction of her faith have upon a woman, whose life is so circumscribed by duty and custom? Believe me, Leonce, a man may get on without religion indifferently well, but a woman—never. It is life to her."

"Parbleu, Adelard! you are becoming quite a Christian apologist, and I take the liberty of telling you that I do not admire you in the role," exclaimed Delfausse in a half vexed tone. "The truth is preferable to delusion, even if at times not so satisfactory, and I am determined that my wife shall be cured of religious delusions as soon after the marriage ceremony as possible."

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"Take care that you do not cure her at the same time of other delusions," answered the other significantly; and then Miss Kilroy came into the room again, shutting the door with a little bang, and the voices at once ceased.

"My goodness, Marie! how pale you are!" exclaimed Clara; "and you have not taken your hat off yet; here, let me help you."

Marie held up her finger to enjoin silence, and then hastily removed her hat, and left the room with her friend, asking on the way downstairs who occupied the room next to the one she had been in.

"M. Leblanc, a widower, and a very nice man, but a professed atheist, I am sorry to say," was the reply.

Agitated and disappointed though she was, Marie Lacoste offered up a fervent thanksgiving that night at church for the narrow escape she had had from uniting herself to a man such as Delfausse proclaimed himself to be, and her first step on the following morning was to write a note and put it on his desk before he had time to accost her. It was brief and to the point, and ran as follows: "Monsieur,—Last evening I overheard by accident the conversation you held with M. Leblanc in his apartment upon the subject of religious belief. Such being the case, you will, I am sure, see with me the uselessness of renewing the question we discussed before your departure for New York. Faithfully yours, Marie Lacoste."

That same day she sent in her resignation to the head of the firm, and a fortnight later left Montreal for Ottawa, where she had, through the influence of an old friend of her father's, secured a situation as book-keeper and stenographer

It is not to be supposed that Leonce Delfausse let her go without a struggle. He entreated, he begged, he offered to do anything or agree to anything that she might propose, if she would only consent to marry him; but the

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girl distrusted herself too much to voluntarily put her faith in danger, and she remained firm in her determination, though at what cost to herself she alone knew, for she found when conscience called upon her to give him up that she cared for him much more than she thought she did.

Six years sped by and in all that time Marie had neither seen nor heard of Delfausse. Then one day as she was on her way down from Ottawa to spend her vacation with the Kilboys, she noticed a gentleman sitting opposite to her in the train whose face seemed familiar. He was looking at her with the gaze of recognition, but it was not until he leaned over and asked: "Do you not know me, Mademoiselle Lacoste?" that she recognized him.

"I thought I knew you, M. Delfausse, but I was not quite sure," she said pleasantly, holding out her hand. "I should have known you sooner but for the beard."

"I think I have changed more in the last six years than you have," he said quietly. "I should have known you anywhere."

They conversed a few moments, and then Marie's glance rested by accident upon his watch chain, and she saw with a thrill of surprise and sudden hope that he wore upon it the cross of a promoter of the League of the Sacred Heart. He noticed the glance, and asked with a smile: "Are you surprised?"

"More glad than surprised, if it means what I hope," she answered earnestly.

"It means all that you could desire," he said simply. "God has been very good to me, and during the last year has shown me my folly."

"Thanks be to God and the Holy Souls," murmured the girl to herself reverently; then she asked aloud: "Will you tell me how it happened, Monsieur?" indicating the cross.

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"I will tell you how it began. It was last November, while a concourse of pilgrims from Notre Dame church were making the Stations of the Cross at the Cemetery, that my conscience began to make itself heard. I was in the Cemetery that day by accident,—or rather by a design of Providence, I have since thought; and from that day forward I was wretched until I listened to the promptings of grace, and asked to be reconciled to the church. But the story is too long to tell you now, I will finish it some other time; now I want to confess that I came to Ottawa on purpose to see you. The Kilroys told me you were coming down, and I thought I could not do better than come to meet you."

There is very little more to tell. Marie Lacoste's prayers were answered more fully than she had dared to hope, and to-day she is a happy wife and mother, sustained in every pious and charitable work by the example and encouragement of her husband whose conversion she attributes to the intercession of the Holy Souls in Purgatory, for whose relief she is careful to have Masses offered regularly and frequently throughout the year. Indeed, after the devotion to the Sacred Heart, the devotion to the Holy Souls is one of those most practised in the Delfausse household.

EMMA C. STREET.

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ECHOES FROM PARAY-LE-MONIAL.

By Rev. J. Zelle, S.J.

(From the *American Messenger*.)

Paray was in its glory during the beautiful month of June. It is the month of the Sacred Heart, and nowhere else in the world does it awaken such memories as here. The feast lasted thirty days, or rather, a pious custom consecrated by the devotion of the faithful draws it out to the second of July, feast of the Visitation of Our Lady. During that time our little city takes on a new life, its streets are alive with pilgrims, its sanctuaries are filled with devout worshippers, it seems to have become, for the season, the common meeting-place for all the souls devoted to the Sacred Heart of Jesus.

There was indeed a time when the crowds that thronged Paray were greater. But it is beautiful to witness the happiness and the consolation of those whose spirit of faith brings them to this holy place. They never weary of speaking about it. We have heard them regret that the hours and the days passed too quickly. When one has crossed the threshold of the Chapel of the Apparitions, the soul is rapt, lifted up into an atmosphere so elevated and supernatural that one forgets the world and its vanities. It becomes a sort of Thabor from which one is loth to depart; and we leave it with the words of the Apostle: "It is good for us to be here."

This year we have witnessed some special manifesta-

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tions of devotion which we shall mention now. They will no doubt prove interesting, since they relate to what is dear to us all, and they will enable our readers to take part, from afar, in our pious feasts. We have evidence that many a soul has, during the month of June, looked toward Paray, and sighed to be here. Though they could not come, they have joined us in heart and in spirit; and it is just that we should console them with the recital of what we saw and heard.

PILGRIMAGES.—CHARACTERISTIC TRAITS.

The pilgrimages that succeed one another have many traits in common, so that a habitual observer can select and point out only the few peculiar and characteristic features of each one of them. This is our case now.

Our pilgrims came to Paray from all parts of France. I wonder why foreign lands do not send us their delegations as they used to do in the glad years from 1873 to 1887. Those who can should revive that pious custom; for, after all, Paray, the City of the Sacred Heart, belongs to the whole Catholic world, whilst Montmartre can symbolize only the particular hopes of France. The revelations and the promises which the Sacred Heart of Jesus vouchsafed here are a matter of deep interest to every true Christian. Let this be remembered!

Our large cities, faithful ever, sent their representatives. After Moulins came successively St. Etienne, Lyons, Paris, Lons-le-Saulnier, Châlon, and Mâcon, Nîmes and Arles, and so forth. Then came representatives from the great labor centres: Monceau-les-Mines, Bigoin, Gueungnon, Le Creusot, and others. It is remarkable that, with a few notable exceptions, the greater part of the pilgrims to Paray belong to the popular classes. There is no reason to complain of this, especially if we recall the fact that the devotion to the Sacred Heart was first received and pro-

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pagated among the higher classes, and seemed, in the beginning, to make its way slowly into the heart of the masses. Now we see the sturdy wearers of the blouse, peasants and workingmen, wearing on their breasts the emblems of the Sacred Heart. Thank God! It cannot be said now that we are a lost people since the words of the Gospel are verified among us. "To the poor the Gospel is preached."

This element brings with it a new fervor, which is shown with less restraint. It is true, likewise, that many pilgrimages have come which represent associations of Christian workers in which piety is a prominent feature: Sodalities, societies, third-orders, schools, Bands of the Communion of Reparation, and the like. We live in an epoch of associations, and hence the movement which brings these various bodies to the Sacred Heart is a good omen for the future. May we not hope that in this symbol of divine love we possess the appointed sign of the standard around which those who are to be of the City of God may rally in "the latter days"?

Another characteristic which it is consoling to note, is that our pilgrims went in large numbers to pay their homage to Our Lady of Romay. The students from the colleges of St. Michael (Saint-Etienne) and of Bellevue-Iseure (Moulins) did not fail to make this profession of their fervent piety to the ancient "Madonna of the Sacred Heart." They were eager to purchase copies of the venerable statue and to burn tapers in her honor. Again, as that excellent journal, *La Croix*, informed its readers on June 21, the pilgrimage from Paris also visited that devout sanctuary where they heard from one of our Fathers a historical explanation of it. All seemed edified and delighted at the thought that Providence had thus placed the all-powerful intercession of the Blessed Virgin on the road which leads to the Sacred Heart of

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Jesus. These examples were followed by others, and will be followed still more. It will soon come to pass that no one will be willing to leave Paray without having made a visit of devotion to the good Mother, Our Lady of Romay.

We must add that the chapel which contains the tomb of the Venerable Father de la Colombière received likewise more visits than ever before. It is certainly becoming much too small, for the manifestations of devotion which lead pilgrims to this shrine are growing more marked every day. We have received thanksgivings for many favors, spiritual and temporal, especially for a remarkable cure. Confidence in the Venerable Father is increasing, and we are receiving from all quarters requests for prayers and novenas, and also for some little relic.

We long for the happy day when that slab of black marble will be raised for the glorification of the servant of God. Against that day the walls of this chapel should be removed, and, in honor of the Heart of Jesus and of Its Apostles, should be erected that "international church," which was a noble thought of Father Drevon, a project which Pope Pius IX so kindly blessed just twenty years ago, March 1, 1874. The venerable hand of the Sovereign Pontiff wrote, at the foot of the petition, these words of hope and cheer, which should be engraved on the face of the monument, "Sint oculi vestri cunctis diebus respicientes SS. Cor JESU,—Let your eyes be every day turned toward the Most Sacred Heart of Jesus." Yes, that is the true beacon-light to which our eyes must ever turn in these days of strife and storm.

(*To be Continued.*)

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ALL WITHIN AN HOUR.

"Then you will not take this silver watch, Mr. Western? It belonged to my dear, blessed husband."

Thus spoke widow Haslar to the master of the house, as she pressed upon him this little remains of her former possessions. "I hoped you would take it in payment of the rent I owe for my attic. I have had a bad time: the cold has been so severe that work has been scarce."

Mr. Western, a little shrunken old man, with features that might have been cut out of stone, and clad in a long gray coat, pushed aside the valueless watch, and shook his head with its thin gray hair, much as might have been done by a galvanized corpse, and cold and grave-like was indeed the appearance of the little room which served for the abode of the master of the house. A worm-eaten old desk, dirty unwhite walls, furnished with closets with large cracks, small barred windows which shut out almost every ray of the noonday sunshine, and a little iron stove, rusty and unheated—such was the abode of the master of the house; a man who was said to possess wealth beyond calculation.

But though this man, who never left the house, or imparted to anyone the secret of his riches, was cried out against as a niggard and a misanthrope, he was none the

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less sought after, for Mr. Western lent money. It was especially persons of the better class, whose poverty made them ashamed, who sought the obscure dwelling, which could be reached quite privately through a narrow, unfrequented street.

"I will give you five shillings for that thing, Mrs. Haslar, no more," he said decidedly; "and if I do not receive the rent for the half-year within an hour, I shall turn you out to-morrow."

"Be merciful, Mr. Western!" the widow clasped her hands as she continued: "I have children to care for. Do you know what it is to have children to bring up, when the bread-winner has been taken away in his prime?"

"Then why have you children?" said the landlord dryly; "if you had no children there would be no need for you to beg."

The widow's pale countenance flushed, but she controlled herself, and answered: "Oh, Mr. Western, if you only knew what a pleasure it is to have dear children of your own! The care of them is a pleasure, and after a while they become our comfort and support; but you cannot understand all this. You live alone."

"Alone!" The old man's voice sounded hoarse. He turned away.

"It is very probable," continued Mrs. Haslar, "that if you had had anyone whose affections were fixed on you, who required your care, with whom you could have rejoiced in your hours of happiness and wept in your hours of sorrow, you would not be thus hard upon the gentler emotions of humanity."

The old man smiled grimly. "Do you think so, good woman?" he asked. "Work away, torment yourself for your children if you please; we shall see whether you get any thanks. Ha, ha! you look for a happy old age, and

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you have children. If they are sons they will steal your last penny; if they are daughters they will leave you. Love,—nonsense; it is all fancy. There is one thing that governs the world, and that is money—money I say. Remember the rent, and now go."

The widow looked at him fixedly: "You are very unfortunate," she said quietly.

"Unfortunate?" A kind of wild pleasure was in the man's voice as he replied: "On the contrary, I have found out the nothingness of what men call feeling. It is a deceitful thing which leads us astray and costs a good deal of money. Pity, confidence, love—they are all alike."

"Poor man! In spite of your riches I do not envy you. You are lost here and hereafter."

"And if I am, I have to thank those who robbed me of my belief in the truth of man and the love of children—my nearest relatives. Look here, Mrs. Haslar, I was at one time one of the blind people who believe in these virtues. I was a widower, and had a daughter. She was a dear child. I called her the joy of my life when she kissed me caressingly. At that time I could rejoice with the happy, and if a poor man addressed me, I never said no. I did not then live on lending money; my house of business was respected and well situated. I had living with me a son of a deceased friend, a blustering fellow, taken out of pity, but who was useful to me in my business. He contrived to befool my daughter, so that she loved him better than her father, and though I refused my consent, and gave her choice between the young man or her father's curse, she left me without a parting word; she went off with him, and with them went the contents of the coffer in which I kept my money. I wandered away from home, I came to this town and grew clever—clever."

The old man's voice trembled; tears stood in the widow's eyes.

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"And have you never heard of your daughter since? Never troubled yourself about her fate? Whether she repented?"

"Stuff! repentance—hypocrisy."

"If things should go badly with her?" continued the widow.

"So much the better."

"And suppose she should have children? Your grandchildren, Mr. Western. Have you no longing after your grandchildren?"

"No; I hate the young people of the present day; but I hope that the daughter who thus deceived her father may be a mother, that she may be repaid for what she did to me."

Mrs. Haslar turned to depart. "One whose heart is hardened like yours, Mr. Western," she said sadly, "can feel but little pity for a poor widow. I will try to borrow the money from a good kind woman whom I know; I will come back in an hour. May God meanwhile send a ray of mercy into your heart."

She left the room. The landlord looked after her in deep thought. Then he laughed scornfully. "Children! yes, they may serve very well as a pretext for enticing money out of one's purse. Let her bring me my rent. Certainly it is not much, but there will be more hereafter."

He opened one of the worm-eaten closets which was filled with little iron cases in which his treasure was concealed. They represented the value of costly goods of all kinds, mostly unredeemed pledges now enclosed in these cases as gold pieces. His eyes feasted on the mammon, his fingers touched it—suddenly he stopped. "For whom?" he asked.

And the words of the widow were burned as in fiery letters into his soul. Words which like a grain of corn had

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entered his soul, and suddenly sprung up in full fruit: "My grandson."

He could not get rid of this thought. Angry at his own weakness, he cried aloud: "You would rob your grandfather if you only knew of his riches; you would curse him if he would not satisfy your avaricious desires. Her children can never turn out well, for is it not written in the Scriptures: 'An eye for an eye, and a tooth for a tooth'?"

There was a gentle knock at the door.

The closets were suddenly closed. No one could suspect what they concealed. The old man called out gruffly, "Come in."

The door opened and a young girl entered with slow and timid steps. She might be about eighteen years old; in spite of the cold, her dress was poor and scanty, though extremely neat, and her lovely face was pale and suffering. "Good morning, sir," she said, as she remained standing near the door in evident embarrassment, ashamed of her appearance there; "I should like—I should wish—"

"To pledge something?" said the old man roughly, concealing a momentary softness of feeling under an additional harshness of manner. "Let me see," he added, "you must pay upon trinkets I already have before I can take any fresh ones; besides, you ask too much. There is something wrong about all this. I must know with whom I have to do."

"Sir!" said the poor girl, as tears rose to her eyes; "we are poor, very poor, but honest."

"I know the old story when these loans are wanted. I dare say you have a sick mother."

"Yes, sir, and I should not come to you but under the pressure of the greatest necessity," replied the maiden calmly.

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The pawnbroker cast down his eyes. The girl's words went through his heart, but he laughed roughly as he exclaimed: "Folly! That will not do for me. I should like to ask what need there is for poor people to buy silver scissors, thimbles, and such like; that is the way! But it is no affair of mine. Business is business. What have you to-day?"

With difficulty repressing her tears, the girl brought out a small gold crosa, and offered it to the old man in silence.

"Not worth much," said he, after carefully examining it with a contemptuous look. "I will give you five shillings for it, and that will buy you a pretty little shawl for Sunday."

"Give me three times that," said the maiden, as she held up her hands imploringly. "I have urgent need of it."

"Five shillings, not a penny more."

"It is for my mother, sir," and her tone became more earnest. "My father died early, and my mother has injured her health by sitting up late at work, in order to give me a good education. For about a year things went on pretty well, then she got ill, and could no longer help. At night when she is asleep I light my lamp, and work for us both; but I am not strong, and her illness requires a great deal of care. Any trifles which I may call my own, and which are the remains of better times, I willingly part with for her; I would give my life for her if I could. Is it not the duty of a child? Does she not deserve it? I beg you to trust to my honor; when better times come I will do what I can to repay the debt. For my sick mother's sake do not send me away. I could appeal to the pity of several people who are well off, but as long as I have eyes and hands to work, and as long as I possess any article of value, I think there are other people even yet

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more unfortunate and more deserving of help then we are."

The old man made no reply. He had turned away, and murmured to himself: "Perhaps Mrs. Haslar is right. Perhaps there is such a thing as filial love. Stuff! We will see how soon this farce will come to an end."

A thought seemed to have entered his mind. He turned his face to the girl. It was darker and harder than ever: "I will not take this thing," he said looking at the cross; "but I have another proposal to make you, by which you may gain not fifteen shillings, but three pounds."

A flush of joy spread over the pale features of the maiden. "Oh, tell me!' she said. "I will do anything that I can do with honor."

"Perhaps she thinks I am going to propose to her," said the pawnbroker, laughing. "Some days ago a dealer in hair was telling me of the fashion now in vogue for ladies to wear false hair, and that this was rather scarce in the market. You have beautiful tresses. I will give you three pounds for them."

"My hair!" exclaimed the girl; "it is my dear mother's delight and pride," she whispered almost inaudibly.

The old man laughed triumphantly. "Look there! I knew it would be so. Vanity and filial love are bad companions."

"You are mistaken, sir," said the girl, now quite calm and composed. "It is true that I rejoice in this gift of nature, but I do not for a moment hesitate to give it up for my mother's good. I do not know how I shall tell her about it; but three pounds—can I not redeem all my pledges? Come, sir, I am quite ready for you. Dear Sacred Heart!" added the girl below her breath. "I

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promised you again this morning to make any sacrifice if you would only relieve poor mother's distress, and this is indeed but a trifle for so much happiness."

The old man cast a long look on the face of the girl now a little flushed with emotion. "Sit down," he said sharply, pointing to a chair.

The girl sat down, and the old man, armed with a large pair of scissors, went behind her: "Unfasten your hair."

The long hair fell around her like a mantle. The old man took up his scissors and opened and shut them, but without enclosing any of the tresses. He looked at her face: it was pale but quite composed.

Again he resumed his work and passed the cold steel across the maiden's neck. "Three pounds!" The words came forth almost with a sigh, but yet a smile shone over her quiet features. The scissors fell with a clang to the ground.

The girl rose in surprise. Christian Western was not behind her, the hard miser stood at a little distance, and tears were rolling down his cheeks.

She fell at his feet. "Poor man!" she said, "you are unhappy. What is the matter? What do yon want?"

"What do I want?" he repeated in a voice of despair. "A heart,—a heart! as full of love and truth as is the soul of this child. What do I want? I want love,—love for the solitary, the desolate, the childless."

"Do you call yourself lonely and desolate?" said the girl warmly. "Do you feel the need of affection? Oh! do not despair. I am sure you are not a bad man. I read it in your eyes. You can even weep; and if a poor weak child like Anna Roberts is able to bring you to a better opinion of human nature—"

"Anna Roberts!" Western seemed to receive an electric shock. "Is your name Anna Roberts?"

"Yes, sir; the christian name is that of my dear mother."

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"And were you born in this place?"

"No, sir. When my deceased father returned from America, he settled here; but only to die, when I was still very young."

"From America?" The old man seemed moved. He sank down on the seat from which the maiden had just risen, and Anna Roberts took a low stool by his side. "Have you any relatives," he said, "any family? Tell me all."

"Excuse me," she said, "at least for to-day. It will only make you sad, and you ought to be cheered."

"No, no," he said; "I must know the whole." His voice had the tone of a command. "But truth for your mother's sake, the simple truth."

"Yes, surely. It is a short story which I have to tell you, though so full of sorrow."

"Against the wish of her father, who was a tradesman in the capital, my mother secretly married a young man whom she loved, and left her home with him. She foolishly believed that her father's anger would soon pass away and that he would again receive her into his house and his heart. They sent letter after letter to him, but no answer was ever returned. Her father's curse oppressed her heavily, and distressed the early happiness of her marriage. My father was now attacked by sickness, he lost what property he possessed, and in an almost dying state he returned to his own country with his wife and child—broken hearted. His mind was always occupied about his wife and daughter; he cared for us till his last breath. On his deathbed he made a fearful disclosure to his wife. Not only had he deprived her father, his benefactor, of his daughter, but he had besides taken a considerable sum of money from the cash-box. Without suspecting it, my poor mother had become an accomplice in a crime."

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"Without suspecting it!" repeated the old man in a stifled voice.

"My poor father had repeatedly written to the injured man to confess his crime, but no answer came. His letters were returned. Christian Western had left London, and no trace of him was to be found. It was rumored that he had died abroad."

"And after Roberts' death?" said the old man almost inaudibly.

"We worked hard to support ourselves till my dear mother fell ill. Sorrow was in great part the cause of this, for all her endeavors to find the father whom she still loved were in vain. But she taught me to pray for him from my earliest childhood—for his soul, if he had passed away; for his happiness and peace of mind if he still lived. And I assure you, sir, I pray gladly for the old man whom I shall never see—he is my grandfather."

The old man arose. "The grandfather to whom you have restored faith, love, children, everything, is here. And she was guiltless of the crime in which I supposed her to have had a part—and she is suffering, is in want!"

Anna looked in amazement at the old man. The expression of her face was half terror, half a pleased anticipation of good.

Mrs. Haslar appeared at the door. "Here is your rent, Mr. Western; it is just striking one. Thank heavens, there are yet good people left who believe in the existence of truth and honor; who—"

"Keep your money," said the old man almost gaily; "you shall live in the future rent free. The hour which you hoped might enlighten my heart, by God's mercy, has done so. You faithful child! I am Christian Western, and I will as far as possible make amends for all the suffering that I have caused by my hard avarice. I am your grandfather."

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He clasped the weeping girl in his arms. The widow stood by with tears in her eyes. One o'clock sounded from the church tower, and at that moment a ray of sunshine stole through the window as if with a promise of the calm brightness which should illuminate the last days of the desolate old man.

———

D. N.

Why can one look on so quietly when an innocent child dies? If there is not exactly a feeling of envy, yet there is one of melancholy in seeing the corpse of a child; not of melancholy because the child is dead, but on account of ourselves. Why is there nothing terrible in the white coffin and the little grave of a child, and why do we find it so fitting to adorn its burial place and cross with flowers, as if something joyful had occurred, something like marriage? This is not difficult to understand: it is because death without sin is itself a beautiful angel sent by God to bring the soul from exile to its heavenly home.

REV. ALBAN STOLZ.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased:—Mr. O'Doherty, of Bow River Park, N.W.T., d. in December last; Mrs. John Oakes, d. April 9, and Mr. Harry Tracy, d. July 31, both of Hastings; Miss Lillie Fitzgerald, d. in Toronto, June 18; Mrs. Julia McAuliffe, of Hamilton, d. Aug. 25; M. J. Hishon, d. in Toronto, Aug. 12; Patrick O'Grady, d. June 4, and Cornelius Carey, d. May 20, both of Brantford; Miss Shanahan, Mr. Edward Smith, Mrs. Elliott, William James, and Mary McCaffrey, all of Montreal; Mr. James Whitty, d. Sept. 4, and Mr. James McGee, d. at Rochester, June 26, both of Brighton; Alexander McPhane, d. Sept. 16 at Bonville; Michael Dwyer, of Kingston, d. August 9, Mrs. Rose Welsh, of Dundas, d. in October; Mahel Connolly, d. Aug. 24, John Prince, d. Aug. 23, Mrs. Jane Yonge, d. Sept. 19, and Jeanne Leger, d. Oct. 1, all of Moncton; Mr. John Egan, of Montreal, d. Aug. 28; David Fair, of Toronto, d. Sept. 25.

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UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.

THE AULNEAU LETTERS.

1734-1745.

No. 22

(Translation.)

FATHER BESSOU TO MADAME AULNEAU.

From above the Falls of Oyapok Cayenne, S.A).

April 1, 1737.

Madam,

Lest I should fail in the promise I made of letting you hear from me, I now write in anticipation of the arrival of the King's vessels. I have not much to tell you. I have made but little progress in the language of the Pririous. It is difficult to learn. I have no helps, and but little hope of any in prospect, for in all the neighborhood there is but one slave who knows their language and who understands a little French—and what means have I of securing his services? They do not lend slaves without remuneration here. Meanwhile, I see with sorrow men die around me without being able in any way to help them to save their souls. It would be far more consoling if all those who die were little children, for then I could administer Holy Baptism. I have baptized four already, but as for the adults I can do nothing for them, nor shall I be able to succor them for a long time to come.

Our Indians speak with great volubility, in a low tone, and indistinctly, without articulating all the syllables of their words. Just as soon as my state of health allowed me, I began to compile a dictionary of their language. A dictionary of the *jargon* Galibi which I brought with me was of great assistance in the work. I have already set down a great number of words, but am not very far advanced for all that. What must be learnt next is the way they put their words together in speaking, for most

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of them do not understand unless the words are arranged in the phrase after their own fashion. This is not to be wondered at, as they are very stupid and incapable of reflection. Moreover, their profound ignorance of whatever may be said to them concerning our holy religion is of itself enough to prevent them from understanding. Consequently, it often happens that they tell us that they easily catch the words but do not comprehend our meaning.

There are about one hundred and fifty gathered together where I am, and fully one hundred more in the neighborhood. They all flocked in to the place of the mission, and when I arrived I was surprised to see so large a number. They generally remain scattered, with the end, I fancy, of avoiding quarrels which might arise amongst themselves. We endeavor to bring them together, and it is even necessary to do so, not only that we may teach them Christianity, but also to see what passes among them, and to prevent them from having recourse to *Pyages* in whom they have great confidence.

These *Pyages* teach them that it is the devil who sends them sickness, and that they have the power of keeping him away. They are much respected among the natives, and this will prove one of the greatest obstacles to their conversion. Although the *Pyages* do not succeed in curing them, they are infatuated with them, and especially the women.

I have already passed seven months among the Indians. Before reaching them I encountered many perils in my journey from Cayenne to Oyapok.

Our voyage lasted eight days, though we had but forty leagues of sea to traverse. Not later than the second night after setting out we lost our anchor, and on the morrow our helm, precisely when we stood most in need of it, for there remained ten leagues of a rough sea to cross. The Indians who accompanied us made a new helm after

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the Indian fashion, but it was so unserviceable that we were borne to and fro on the billows very much the same as if we had no rudder. Several times the waves breaking over our canoe filled it, and we were on the point of foundering had not about twenty of our Indians jumped into the sea to lighten it and to hold the bow to windward. They are such expert swimmers that they managed to accomplish this feat and give time to the others to bail out our boat.

We finally reached Fort Oyapok on the eighth day. Father Fauque, with whom I had made this unpleasant voyage, wished to keep me with him at Oyapok for a few days. It was providential that I remained over, for two weeks after I was taken down with a continuous and ever increasing fever. I thought for a while that I had reached the term of all my journeyings, but our Lord deigned to restore me partially to health.

I left on August 1st for my mission, which is about thirty leagues from Fort Oyapok. I reached it in three days in spite of the falls of this river which are frightful. I am incapable of giving you an adequate idea of these barriers to navigation. For any other but the natives of the country it would have taken much longer to accomplish the journey. They are broken to this work, and are marvelously skillful in hoisting the canoes over the rocks.

At night we camped in the woods, and luckily we had no rain. It would not have been an additional comfort in the condition in which I found myself. I had just risen from a bed of sickness, and was suffering from a light attack of slow fever which held me for a good two months in a state of great weakness.

Thank God I have recovered my health. Beg our Lord to give me the grace of making Him known to these poor Indians, for whom He shed the last drop of His blood.

Present my respects, I pray you, to M. l'Abbé Aulneau,

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and with more warmth even to Father Aulneau when you write to him in Canada. I still cherish for him a whole-souled friendship. The distance which separates us has diminished it in nothing. I hope through the mercy of my Saviour to meet him in heaven, if we are to be deprived of the pleasure of meeting here on earth.

I have the honor to be with profound respect,

Madam,

Your most humble and obedient servant,

BESSOU, Jesuit.

THANKSGIVINGS.

For favors received from the Sacred Heart, published in fulfillment of promises made.

(*From last Month.*)

TORONTO.—An Associate, for the cure of one much afflicted. A pupil for the successful issue of her examinations. For a great temporal favor received through the prayers of the League and the intercession of our dear Lady of Victories. A Member, for four spiritual and two temporal favors received through the intercession of St. Anthony. Promoters, for seven spiritual and two temporal favors through the intercession of St. Anthony. A pupil for a favor received about a year ago, which she now gives thanks for. A Member, for the cure of a nervous affection, obtained through the intercession of Our Lady of Sorrows. A Member, for two favors—one for a cure of nerve trouble, which was threatening insanity, after prayers to the Sacred Heart and numerous novenas to Our Lady and St. Francis Xavier, and a Mass said during the year; at the end, the favor was granted and a perfect cure obtained, in thankfulness for which the recipient fasts every Wednesday in honor of the Sacred Heart. For the successful result of an examination.

VANKLEEK HILL.—For a great spiritual favor received.

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VERNON RIVER, P.E.I.—A Member, for the cure of a person afflicted with insanity after constant recommendations to the prayers of the League, frequent communions and a pilgrimage to the shrine of St. Anne de Beaupré. A Promoter, for a great spiritual favor obtained after making the novena of grace to St. Francis Xavius.

WIARTON.—A Member, for two special favors granted in the month of July.

WINNIPEG (St. Mary's Church).—For three spiritual and three temporal favors granted during the month of August

WOODSLEE.—A Member, for spiritual and temporal graces obtained.

WOOLER, Ont.—For a temporal favor received. For recovery of health. A Promoter, for a temporal favor obtained through the intercession of the Blessed Virgin and St. Joseph after a novena in honor of the Sacred Heart. An Associate, for a successful operation and recovery of health after promise to make a novena to the Sacred Heart; the favor was granted before novena was finished.

AMHERSTBURG.—A Promoter, for several important temporal favors obtained after offering novenas in honor of the Sacred Heart, the Blessed Virgin Mary, St. Joseph and St. Aloysius. A Member, for success in an examination obtained through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. A Promoter, for success in an examination, obtained after having made the devotion of the Seven Sundays in honor of St. Joseph. A Member, for success in an examination obtained through the intercession of the Blessed Virgin and St. Joseph and after saying some special prayers for the Souls in Purgatory. A Member, for a temporal favor obtained after a novena of masses in honor of the Sacred Heart. A Member, for a temporal favor ob-

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tained after making five novenas in honor of the Five Wounds of Our Lord. A Member, for a great temporal favor obtained through novenas to the Sacred Heart, to St. Francis Xavier and to St. Aloysius.

ANTIGONISH.—A Promoter, for the recovery of her father from sickness, also for the partial recovery of her brother from weakness of mind. A Promoter, for a temporal favor granted. A Promoter, for a special favor received after a novena to St. Ignatius and by using the water blessed in his honor. For other special favors received after having made novenas to St. Joseph, the Sacred Heart and the Blessed Virgin. For a temporal favor received through prayers to the Sacred Heart.

BATHURST, N.B.—A Member, for three very great favors obtained through the intercession of the Blessed Virgin. A Promoter, for favors granted through the intercession of the Blessed Virgin.

BERLIN.—A Promoter, for many favors obtained, both spiritual and temporal, through prayers and novenas in honor of St. Francis Xavier and St. Joseph, and after masses offered for the Souls in Purgatory. For the cure of a bad pain in the head, by applying the Sacred Heart Badge.

BRANTFORD.—A Member, for employment obtained for three persons. Another, for improvement in health; also for a special favor. For the cure of a brother, and for the cure of a sick child. For two special favors obtained. For employment obtained. For a temporal favor received. A Member, for three temporal favors received.

BRECHIN.—For a spiritual favor obtained through prayers to the Souls in Purgatory. A Member, for a great special favor received by prayers to the Sacred Heart.

BRIDGEWATER, N.S.—A Member, for a favor ob-

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tained through the prayers of the League and a promise to have a mass offered for the Souls in Purgatory.

BURLINGTON, VT.—For employment for two persons.

CAMPBELLFORD.—A Member, for a very great favor obtained through the intercession of the Blessed Virgin; also for a situation obtained.

COBOURG.—An Associate, for a special favor obtained through the intercession of Our Blessed Lady.

CODRINGTON.—A Member, for being cured in sickness through the intercession of the Canadian Martyrs.

CORNWALL.—For the cure of a pain in the side after wearing the Badge of the Sacred Heart. For a favor obtained through the intercession of St. Joseph. A Member, for the cure of neuralgia and heart trouble by applying the Badge. A person suffering from a fearfully bad cough obtained almost instant relief through the aid of Our Lady of Perpetual Help and the Badge. A Member, who has long been troubled with a pain in his heart, and now has been relieved by praying to the Sacred Heart.

DUNDAS, ONT.—For a favor obtained through the intercession of St. Benedict. An Associate, for a great favor obtained.

GRAFTON.—A Member, for the cure of a sore obtained by saying the Litanies of the Sacred Heart, of the Blessed Virgin and of St. Joseph once a day during the month of May. For a special request granted. A Member, for a situation secured.

GUELPH, ONT.—A Promoter, for two great favors obtained through prayers offered to the Sacred Heart. A Member, for a favor received through prayers to St. Joseph. A young person, for the cure of a young man who had a dangerous illness; a number of friends joined in making a novena of Masses in honor of the Sacred Heart, and as soon as the novena was finished he began

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to improve, and is now well. A Member, for special favors obtained through the intercession of Our Lady of Sorrows and St. Joseph. A Member, for the recovery of her mother from a very dangerous disease after making a novena to the Blessed Virgin. A Member, for employment obtained on the day asked for.

GUYSBOROUGH.—A Member, for a favor obtained, through the intercession of St. Joseph.

HALIFAX, N.S.—A Promoter, for the restoration to health of two sick persons through the intercession of St. Ann. For the successful passing of an examination. For favors received from the Sacred Heart. For two temporal favors through the intercession of the Mother of Sorrows. For a special temporal favor after having promised a mass for the Souls in Purgatory. For a situation obtained. A Promoter, for favors obtained during the past year. For favors received through the intercession of the Blessed Virgin and St. Joseph. For favors received by a family.

HAMILTON.—A Promoter, for employment obtained after praying in honor of the Sacred Heart, the Blessed Virgin and St. Joseph; also, for the cure of a headache and toothache upon application of the Badge and Holy Water. A Promoter, for a temporal favor received.

HESPELER.—A Member, for three great favors received after offering up prayers to the Sacred Heart.

INGERSOLL, ONT.—An Associate, for a favor received.

KINGSTON.—A Promoter, for six temporal favors obtained, also for recovery from sickness through the intercession of good St. Ann. A Member, for three temporal favors received. A Promoter, for four favors obtained in August.

LONDON, ONT.—Special thanks for the recovery of a man who had been addicted to drink for ten years.

MIDLAND.—For several favors obtained.

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MILTON, VT.—A Member, for two temporal favors obtained.

MONCTON.—A Promoter, for several temporal favors obtained.

MONTREAL.—An Associate, for a situation obtained. An Associate, for the recovery of his children from serious illness; they are now out of danger. An Associate, for a special favor received. An Associate, for the happy death of a father. A Member, for the conversion of a brother. A child of Mary, for a temporal favor received. For a special favor received after making an offering to our Lady of Liesse. For the receipt of a sum of money to meet notes which until then seemed an utter impossibility. A young person, for recovery from a dangerous illness which might have proved fatal. For a situation obtained for a husband after making a novena to St. Anthony. A Promoter, for a very special favor—the recovery of a young woman who was dangerously ill, after a promise to have a mass offered for the Souls in Purgatory; also, for three other great favors received. For a spiritual and temporal favor obtained. A Member, for a temporal favor received through the Infant Jesus of Prague. A poor woman, for being cured of a sickness from which she suffered for nearly two years. The cure was effected by wearing the Badge and saying every day a prayer to the Sacred Heart. A Promoter, for the conversion of two sinners who were addicted to drink, and are now refraining from it. For a spiritual favor through the intercession of the Blessed Virgin. For a spiritual favor through the intercession of St. Joseph. A Promoter, for two temporal favors after a novena to the Blessed Virgin, St. Joseph and St. Francis of Assisi. For a temporal favor. A Promoter, for one temporal favor, relief from pain through the Holy Name of Mary. For a temporal favor received by a family. A Member, for a special favor

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obtained. For the cure of sore eyes after applying the Badge. For two temporal favors received through the intercession of St. Anthony and the Souls in Purgatory. For a great favor received through the intercession of St. Anthony and the Souls in Purgatory. For conversion to the Faith. For great kindness to a convert by many persons. For God's encouragement in answer to any little confidence in Him.

NEWCASTLE, N.B.—A Member, for two temporal favors received. For four temporal favors received by members.

OAKVILLE.—A Member, for two temporal favors. A Member, for a temporal favor through the intercession of the Blessed Virgin and St. Joseph. A Member, for a special favor granted.

OTTAWA.—A Member, for a great temporal favor received. A Member, for employment obtained by a family through prayers to the Sacred Heart and the intercession of St. Joseph, St. Ann and St. Anthony of Padua. A Member, for two spiritual favors granted. An Associate, for two temporal favors received, during the months of March and April, through the intercession of the Blessed Virgin, St. Joseph and the Souls in Purgatory. A Promoter, for employment obtained for a brother. A Member, for a temporal favor obtained. A Member, for the granting of several favors: one for the recovery of a mother from a severe illness some time ago, and another for a favor for a child.

OWEN SOUND.—For two temporal favors received through the intercession of St. Joseph and the Blessed Virgin, and a promise to have three masses said for the Souls in Purgatory. For the cure of a young man from an evil habit. A Member, for the cure of toothache.

QUEBEC.—A young person, for three favors granted. A mother, for the recovery of her child who was lost for

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some time. A Promoter, for a special temporal favor obtained. A Member, for a very great temporal favor received. A Promoter, for several spiritual graces and temporal favors obtained. A Member, for success in an undertaking. A Promoter, for a speedy recovery from sickness after prayers to the Sacred Heart. A Member, for an amicable settlement of a troublesome dispute after asking the intercession of Our Lady and St. Joseph with the Sacred Heart. For the speedy cure of a trying illness, and for many favors obtained. From a mother who had lost her little four-year-old girl for some length of time; she was almost frantic with grief and terror when no tidings of her whereabouts could be had, she prayed most fervently to the Sacred Heart, and asked St. Joseph to intercede for her; while praying to the Sacred Heart a strange gentleman brought home her little wanderer; the poor mother's joy and gratitude is so great that she cannot find words to express it, but would like to say a great deal through the MESSENGER. Thanks and praises to the kind, loving Heart of Our dear Lord!

RENFREW.—A Member, for a favor received by making a novena to St. Ann and in honor of the Blessed Trinity. A Member, for four temporal favors granted through an invocation to the Sacred Hearts of Jesus and Mary, and St. Joseph.

ST. CATHARINES.—A Promoter, for two temporal favors received through the intercession of the Blessed Virgin and St. Joseph. For two great favors obtained.

ST. JOHN, N.B.—For twenty-five favors obtained. For employment for eight persons. For four special favors granted. For six temporal favors received. For five persons restored to health. For success in examinations by two young persons. For means to pay debts by three persons. For two conversions to the Faith. For three conversions from intemperance.

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ST. THOMAS.—A Member, for four temporal favors granted. For a great temporal favor granted. For a spiritual favor received.

SAULT STE. MARIE.—An Associate, for a special favor obtained through the intercession of the Blessed Virgin and St. Joseph.

SWANTON, VT.—A Member, for the recovery of a child who was very sick; it began to recover as soon as a Badge of the Sacred Heart and a small statue of St. Ann were applied. Also, for the recovery of two persons trom a dangerous illness.

TORONTO.—A helpless person, for a favor obtained through the intercession of the Canadian Martyrs, the petitioner being able to walk after the novena. For a great temporal favor received through the intercession of Our Lady of Victory, St. Michael and St. Joseph; St. Expedite, St. Ignatius, St. Philomena, St. Anthony and the poor Souls had a large share in pleading with the Sacred Heart.

VERNON RIVER BRIDGE, P.E.I.—For a great favor received after making a novena.

WINDSOR, ONT.—A Promoter, for her son's having obtained employment.

WOODSLEE.—A Member, for a favor received from the use of the water blessed in honor of St. Ignatius. Another, for the cure of a sore throat after applying the Badge and having a mass offered for the same.

URGENT REQUESTS.—For favours both temporal and spiritual have been recieved from Antigonish, Bow River Park, N.W.T., Brockville, Calgary, Coburg, Dundas, Hamilton, Manotic Statlon, Midland, Montreal, Ogdensburg, N.Y., Ottawa, Port Wood, Quebec, Riordan, Seaforth, St. Leonard's, N.B., Smith Falls, *Steamer* Corinthian, Toronto.

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INTENTIONS FOR NOVEMBER.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1.—Th.—All Saints. bt, gt, ht, mt, rt. Honor God's Saints. 13,215 Thanksgivings.

2.—F.—All Souls. at, dt, gt. Devotion to the Holy Souls. 9,374 In affliction.

3.—S.—*St. Malachy, Bp.* Patience in trial. 18,388 Departed.

4.—S.—*St. Charles Borromeo, Bp.* at, gt, rt. Pray for Bishops. 9,659 Special.

5.—M.—*St. Emerie, Prince.* Union in the family. 1,158 Communities.

6.—Tu.—*St. Leonard, Hermit.* Spirit of unworldliness. 6,328 1st Communions.

7.—W.—*Bl. Anthony Baldenucci, S J.* Generosity in God's Service. Our Associates.

8.—Th.—*Four Brothers Crowned, MM.* ht. Respect for the House of God. 8,577 Employment.

9.—F.—*Our Saviour's Basilica.* rt. Filial Fear. 8,058 Clergy.

10.—S.—*St. Andrew Avellino, C.* The Spirit of Work. 122,700 Children.

11.—S.—*St. Martin, Bp. C.* pt. Morning offering. 14,279 Families.

12.—M.—*St. Martin, P. M.* Love of purity. 12,009 Perseverance.

13.—Tu.—*St. Didacus, C.* Pray for schismatics. 5,976 Reconciliations.

14.—W.—*St. Josephat, Bp. M.* Union with God. 16,250 Spiritual favors.

15.—Th.—*St. Gertrude, V.* ht. Peace of Heart. 25,031 Temporal favors.

16.—F.—*St. Stanislaus Kotska, C.* Confidence in Providence. 22,129 Conversions to the faith.

17.—S.—*St. Gregory, Wonder-Worker.* The spirit of sacrifice. 13,831 Youths.

18.—S.—*Patronage, B. V. M.* Reparation. 2,961 Schools.

19.—M.—*St. Elizabeth of Hungary, W.* pt. Charity for the Poor. 13,793 Sick.

20.—Tu.—*St. Félix Valois, C.* Devotion to the Holy Trinity 3,789 Retreats.

21.—W.—Presentation B.V.M. Keep the Commandments. 863 Guilds.

22.—Th.—*St. Cecilia, V. M.* ht. Holy Hour. 1,925 Parishes.

23.—F.—*St. Clement, P. M.* Contempt of the world. 28,041 Sinners.

24.—S.—*St. John of the Cross, C.* Patience and constancy. 12,297 Parents.

25.—S.—*St. Catherine, V. M.* The Spirit of wisdom. 4,080 Religious.

26.—M.—*St. Sylvester, Abbot.* Zeal for God's Glory. 940 Novices.

27.—Tu.—*St. Leonard of Port Maurice.* Devotion to the Way of the Cross. 2,772 Superiors.

28.—W.—*St. Columban, Abbot.* Pray for Missionaries. 6,225 Vocations.

29.—Th.—*St. Gelasius, Pope.* ht. Zeal for conversions. The Promoters and Directors.

30.—F.—*St. Andrew, Apostle.* Conversion of Scotland. 101,268 Various.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2 Degree* *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m* *Bona Mors*; *Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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THE CANADIAN MESSENGER.

PUBLISHED MONTHLY

In the interests of the League of the Sacred Heart.

VOL. IV. DECEMBER, 1894. NO. 12.

MESSENGER ITEMS.

Monday, the 3rd of December, will be the great day. The *Apostleship of Prayer* will on that date celebrate its fiftieth birthday. Owing to the rigor of the season it is not at all likely that there will be any out-door demonstrations on the part of our Associates. Nearly all the centres held their processions and pilgrimages during the month of the Sacred Heart, reserving for the more inclement part of the year the less striking, perhaps, but none the less acceptable manifestations of love and devotion to the Adorable Heart. We trust that there will not be a single centre which will not render that day hallowed by *at least* a general Communion of all its members. In remote localities, where the distance from the church might make this next to impossible, we see no reason why the eve of the feast of St. Francis Xavier (which eve is a Sunday), or even the Sunday within the octave, should not be made memorable by a general communion. We already suggested the *Novena of Grace* in our last issue, in accordance with the wish of our Director-General.

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The festivities of our Lord's birth will soon follow. We cannot bring ourselves to believe that, at the close of this Golden Jubilee year, marked by so many extraordinary efforts to please the Sacred Heart, the Infant Jesus could help lavishing upon all the members of the League His most precious gifts, with His blessing to individuals and His blessings to Christian households. The home where the Sacred Heart is revered and loved must needs be one of joy and gladness, and for such the anniversary of the birth of a Saviour to mankind will be a "merry Christmas," according to the intentions of His love. And were it even visited by a passing sorrow, like the little home of Bethania, whose inmates Jesus loved, greater consolation will soon follow, and with Mary, Martha and Lazarus, the friends of the Sacred Heart will, by trial, become more fitting instruments for the manifestation of God's glory.

TREASURY, DECEMBER, 1894.

Received from the Canadian Centres.

Acts of charity,....	62,595	Pious reading,.....	25,529
Acts of mortification.	63,934	Masses celebrated,..	3,548
Beads,.....	266,541	Masses heard,.....	80,657
Stations of the Cross,	35,325	Works of zeal,.....	19,104
Holy Communions,..	41,720	Various good works,.	317,987
Spiritual Communions,.....	200,344	Prayers,.....	465,178
Examinations of conscience,.....	37,317	Sufferings or afflictions,.....	27,407
Hours of silence,....	200,922	Self-conquests,.....	67,363
Charitable conversations,.....	91,173	Visits to Blessed Sacrament, ...	85,369
Hours of labor,....	283,824		
Holy hours....	13,230	Total....	2,399,067

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TWELFTH PROMISE OF OUR LORD TO BLESSED MARGARET MARY.

"I will grant the grace of final penitence to those who communicate on the First Friday in nine consecutive months."

By John J. Branin.

A happy death! What comfort in the thought
That grace will aid thee at life's solemn end,
And lead thee safe though direful woes impend:
To shame, confusion shall the foe be brought,
By Him, whose blood thy priceless soul hath bought.
Whose mighty love His Sacred Heart could rend,
Whose pleading prayer, eternal doom forefend,
When crucified He thy redemption wrought.

A happy death! 'Tis well thou shouldst secure
From Jesus' Sacred Heart this saving grace:
His is the promise, do but make it sure,
The means He gives thou wilt with faith embrace:
His word He gives,—His word shall e'er endure:
Death shall not come till tears thy sins efface.

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GENERAL INTENTION FOR DECEMBER.

Named by the Cardinal Protector and blessed by the Pope for all Associates.

THE NEW CHRISTIAN COMMUNITIES IN AFRICA.

"To bring about, wherever it may still obtain, the total extirpation of slavery, and to extend to the forlorn nations of Africa the blessings of freedom and fraternity in Christ, is the aim of our constant solicitude," such were the words of Leo XIII in a recent Brief to the General of the Trinitarians.

And not long since, in his admirable Encyclical to Princes and Peoples, he brought out into bold relief the extraordinary facility existing nowadays for the preaching of the Gospel to heathens and unbelievers seated in the shadow of death. "For this spreading of the Gospel," said the Holy Father, "the times we now traverse seem eminently fitted; never, in fact, has the sense of human brotherhood penetrated deeper the mind of man, and never did any other age bear witness to a keener desire to seek out and become acquainted with the lot of his fellowmen in view of succoring them, nor was the immense expanse of sea and land ever before traversed with such rapidity. Precious indeed are these advantages, not only for commerce and for the discoveries of men of science, but also for the diffusion of God's word."

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It will not, therefore, be a matter of surprise if, after an interval of three years, the new and flourishing Christian communities of Africa should be again recommended by the Sovereign Pontiff to the fervent prayers of our associates.

During that same interval, as all our readers are aware, a storm of blood swept over the magnificent missions bordering on the equatorial lakes of the Dark Continent. The success with which God was pleased to crown the zeal of the "White Fathers" had, for some time previous, aroused the bitter envy of the heretical missionaries; so, to put a stop to the onward march of Catholicity in Uganda, they did not scruple to make use of the most questionable means, and finally had recourse to wholesale murder and pillage. Crushed by brute force, the faithful were obliged to assent to conditions of a nature to gravely compromise the future of the mission. Thank God, the evil results have not been as disastrous as anticipated. Taking Heaven and Earth to witness the spoliations inflicted on them by their enemies, the Catholic missionaries have brought the governments of Europe to recognize the righteousness of their cause, and England, after having disavowed the excesses perpetrated in her name, and without her knowledge, has restored, to a great extent at least, the flocks and their places of meeting to their rightful pastors.

The situation to-day in Uganda, though still somewhat precarious from a political point of view, is excellent from a super-natural standpoint and as far as proselytism is concerned. *

Nor is it only within the limits of Uganda, we are happy to say, that this amelioration has become so marked. "Day after day the Catholic faith penetrates

* *Missions Catholiques*, Vol. XXV, p. 3, and July 20, 1894, p. 342.

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further and further into the Dark Continent, and Bechuanaland, in the Orange Free State, is one of the last regions wherein it yet remains to plant the Cross." †

The blood of martyrs continues to be, for the missions founded in equatorial Africa, thanks to the fruitful initiative of Cardinal Lavigerie, a fountain-head of blessings. An extraordinary movement towards the knowledge of the truth, made manifest by the number of conversions, is now taking place not only in the Victoria Nyanza region, in Tanganika, in the Upper Congo, but even in Uvyaniembee.

But let us not lose sight of the difficulties which yet remain. "The hindrances which are still to be met with," writes one among the African missionaries, "are such that in confronting them one must have that faith which moves mountains.

"We need men and resources. The field is vast, the undertaking arduous, but the cause is the best and noblest of causes. What a grand work for a Catholic to found a mission, a school, a convent, a hospital in the heart of one of these cities swarming with unbelievers! How reassuring for him at the moment of death to think that there above hundreds, perhaps thousands, of poor natives, baptized through his charitable assistance, are waiting to receive him with outstretched arms!" *

But what the missionaries ask for with even greater earnestness is "the spiritual alms of prayer. There where the Apostolate of the word is insufficient to cope with the difficulties, enable it to work prodigies by associating with it the APOSTLESHIP OF PRAYER." ‡

"Oh! Heart of Jesus," exclaims one of the valiant apostles of Africa, "accomplish what Thou hast so well

† *Missions Catholiques*, Vol. XXVI, p. 163.
* *Ibid*, p. 181.
‡ *Ibid*, p. 286.

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begun: send to these yet pagan nations numerous and zealous workers, and inspire your devoted servants in Europe with an efficacious resolve to support Thy missionaries and Thy works."

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular for the prosperity of the new Christian communities in Africa. Amen.

CHRISTMAS.

Hark! hark to the chimes in the old church tower
As they usher in the dark midnight hour!
And the pealing organ in trumph rings,
And the choir the angel-chorus sings:
"*Gloria in Excelsis Deo!*"

And when the worshippers kneel to pray,
As cradled on straw, in the cave He lay
That Christmas night long ages ago,
The Babe lies now on the Altar's snow.
"*Et in terra pax hominibus!*"

He makes His home in each loving heart;
He bids the poor sinner in peace depart;
He seeks for the shepherd, He welcomes the king,
Peace, peace is the message the angel-bands bring:
"*Hominibus bonæ voluntatis.*"

Come haste to the manger to welcome your Lord!
He would be by the hearts of His loved ones adored;
To men of good will His peace He will bring,
And heaven and earth shall in harmony sing:
"*Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis!*"

A. San Jose.

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ST. THOMAS OF CANTERBURY.

December 29th.

Although no personage of history is probably better known than Thomas à Becket, few of the saints seem to be less known than St. Thomas of Canterbury. Indeed, few of the English-speaking children who study off so readily the deeds of the *man* ever think of the life of the *saint*, and some even may not know that they are one and the same.

The romantic history of Gilbert à Becket and his Syrian wife is familiar to all students of history; but we may just mention here, what all may *not* know, that the latter was baptized under the name of Maud, and that she brought up her little son in the love and fear of God, and instilled into him a deep and tender devotion to Our Blessed Lady.

At the age of twenty-one Thomas had lost both father and mother; they had left him, however, a good education and a perfect knowledge of his religion. He had been distinguished from his earliest childhood by his love of truth, and would suffer any punishment or disgrace rather than tell a lie. He was of a very serious turn of mind, but, being taken into the family of a nobleman who indulged excessively in hawking, he became much attached to that pleasure. One day, while following his favorite pursuit, Thomas became much interested in a contest between a hawk and a duck, and the latter diving into the river, the eager courtier jumped off his horse

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and plunged in after it. The stream was too rapid for his strength, and he was carried down towards a mill-wheel, which suddenly stopped, and Becket was rescued. Full of gratitude to God, he began to reflect on the life of useless pleasure he was leading, and abandoning all, resolved to study for the Church.

After his ordination he was received into the household of the pious Theobald, Archbishop of Canterbury, who had been an intimate friend of our saint's father. Theobald had such an opinion of the young priest's sanctity and judgment, that he asked his advice on all important matters.

The king, hearing of this learned and holy prelate, committed to him the education of his son, and finally made him Lord Chancellor. Although obliged by his position to live with some splendor, the saint himself continued to be ever most pious and mortified, and escaped the many snares laid for his virtue, even by the king himself. On the death of Theobald, St. Thomas, being informed by the king that he was to be that prelate's successor, refused, and being urged by his royal master to give the reasons for his refusal, at length told Henry that if he became Archbishop of Canterbury he knew he would soon lose the favor of the Crown, as he would be obliged to protect the Church against any encroachments, even of the Sovereign.

The history of the noble conduct of the new Archbishop we all know,—his zeal in defending his sacred charge, his obedience to the Holy See, his sufferings, his martyrdom; but the fruits of the saint's blood, the change of conduct of the king, and the miracles wrought by the invocation of the saint, history forbears to mention. Henry immediately restored to the Church the rights he had striven to wrest from it, begged absolution from the Holy Father, and strictly fulfilled the penance assigned him.

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The four murderers of St. Thomas—Sir William Tracy, Sir Hugh Morville, Sir Richard Briton and Sir Reginald Fitz-Orson—went to Rome and there asked for pardon. His Holiness enjoined them a pilgrimage to the Holy Land. Three of them at once repaired thither, shut themselves up in an abode of penance, and shortly afterwards died. They were buried before the gate of the Church of Jerusalem, and on the stone that marks the place is the following epitaph: "Here lie the wretches who martyred blessed Thomas, Archbishop of Canterbury." The fourth one deferred his penance, and died of a horrible pestilence in Calabria, invoking the martyr with his dying breath.

Zeal for the glory of God shone most conspicuously in St. Thomas, and his glorious martyrdom terminated a life of sufferings. We can imitate him at a distance, by never shirking a duty that we may secure peace for ourselves, when by so doing we leave the interests of God undefended. Let us beg his intercession, that we may be honorable and upright in all our dealings with others, and that, in the words of our Divine Lord, we may "fear not them who kill the body, but fear Him who can cast both body and soul into hell."

A. San Jose.

THE BEGGAR-BABY.

From the Irish Messenger.

A hoar frost fell, and the stars were bright,
When a feast was held on an Eastern night.
With luxury, wealth and rich perfume,
The inns were full, not an inch of room—
No room for a beggar-Baby!

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And wearily backward their steps they bent,
The Mother-maid on an old man leant,
To a ruined hut—for the rest's denied—
But hush! there's a wail on the mountain side—
The wail of a beggar-Baby.

On a truss of straw that was dank with dew,
'Neath an open roof that the wind swept through,
In the cradling fold of Its Mother's arm,
While the breath of the kine came soft and warm
On His brow, was the beggar-Baby.

The feast was held in the city's ways,
And doves were offered, and prayer and praise,
But nothing for Him save a star in the sky,
And angels singing their lullaby,
A song for the beggar-Baby.

He wants no slaves to attend His call,
He wants no land, for He's Lord of all;
He wants no jewels, no rich perfume,
But He wants our hearts—let us there make room,
Make room for the beggar-Baby.

To crave one thought for the Life to come;
To crave one prayer, and our lips are dumb;
To crave regret for the sins we know;
To crave our love, for He loves us so,
He came as a beggar-Baby.

Come now, for 'tis Christ's acceptable time;
Come now, for, listen, the joy-bells chime.
Let us follow the path that His saints have trod,
And He'll reach us out, with the smile of a God,
The Hands of a beggar-Baby.

M. J. ENRIGHT.

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EILEEN O'CONNOR'S TEMPTATION.

Christmas eve in Montreal, in the dear old city that in its earliest history was placed by its noble founder under the protection of the Holy Mother of the Christ Child. Well and truly has Maisonneuve been styled "First Knight of the Queen of the Angels," for more faithful Knight never had our Liege Lady.

Christmas eve. What memories the words call forth, for the old tender thoughts of times gone by, for the young visions of joys in years to come, to all peace and good will. Scarcely in any other place is the Christmas spirit entered into as in our city. The white, glistening snow, the eager, joyous crowds, the merry jingle of the sleighbells, and above all the sweet and solemn chimes sounding forth from the church towers proclaiming the message of old : " Good tidings of great joy."

In striking contrast to all the merry making was a room in a tenement in a crowded quarter of the city, occupied by Eileen O'Connor and her three little children,— a cold, cheerless room, almost devoid of furniture, a miserable stove with but an apology for a fire in its cheerless grate.

A glance would tell one that it had not always been thus with the occupant of the room. The gentle, quiet ways, the sweet, calm face told of one who had seen better days,—the face of one totally unused to the miserable ways of poverty, staying within her own apartments, making no acquaintances. Her neighbors knew nothing of her straightened circumstances, for poor as they were, they would gladly have rendered her assistance. But

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Eileen, with the true Irish horror of the very name of begging, had concealed her poverty even from the good nuns whose joy it is to help the poor and needy.

Ah! The proud, generous Irish heart was made *to give* alms, never *to ask*.

Failing to secure the work she expected, Eileen was force' to part with her jewelry, and one after another of her little trinkets were sold to enable her to keep a roof over her head and supply her little ones with food. And so she struggled on day after day, hoping against hope that something would occur to relieve her necessity, hoping and praying, holding even in the depth of her misery her faith iu the Sacred Heart for whose glory she had worked in happier days as a zealous promoter of the Holy League. Yet notwithstanding her hopes and prayers, she found herself and her children Christmas eve on the verge of starvation.

Well might the poet write:

> "Oh poverty, 'tis a weary thing
> 'Tis full of grief and pain,
> It weigheth down the soul of man
> As with an iron chain.
> It maketh e'en the little child
> With heavy sighs complain."

In her despair like a gleam of light in darkness came a thought of the Sacred Heart, and she determined to put her request once more in the intention box of the League. Commending her little ones to the care of Our Mother of Good Counsel, she went forth into the bright Christmas air, laden as it was with the sounds of the joyous chatter and merry laughter of the happy people who passed to and fro on Christmas gifts intent. What a contrast all this wealth and happiness was to the miserable thoughts of poor Eileen as she slowly made her way toward the church!

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Suddenly the sight of all this wealth and happiness did what the knowledge of her children starving had failed to do, and in a moment her heart was filled with envy and rebellion, and turning to retrace her steps, murmuring "Even God has forgotten me," she was about to destroy the paper on which her request was written, when a voice whispered in her ear: "Child of little faith!" Was it the voice of her good angel, or were the words uttered by some passer-by, I know not, but to this day Eileen O'Connor insists that she heard the words clearly and distinctly above the noise of the street. Hastily turning, and offering up a prayer for forgiveness, she reached the church, and entering, placed her request in the box. Before leaving, she knelt for a few moments in silent prayer.

Dear Loving Heart of our Holy Redeemer! How quick to forgive! How eager to answer our prayers! Scarcely had she reached the top of the many flights of steps that lead to the entrance of the sacred edifice, when weak from hunger and fatigue she stumbled, and would have fallen, had she not been caught by a gentleman who was leisurely making his way towards the church, but seeing the poor woman about to fall hastened to her assistance? A glance in the white worn face caused him to cry out in terror and amazement: "Father in Heaven! Eileen!" Hearing his voice she exclaimed "Jack!" and lapsed into unconsciousness. It was but the work of a moment to carry her into the vestibule and apply such restoratives as could be secured. After she had sufficiently revived to tell the number of her dwelling, Jack hailed a sleigh and drove rapidly to the place where the poor children, cold and shivering, were in terror at the prolonged absence of their mother. Hastily embracing them, he placed them in the sleigh beside Eileen, and proceeded to the hotel where he had put up until the arrival of the train that was to con

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vey him to the little village of L...where he had left his family only a short year before.

After the mother and children had been supplied with food and otherwise made comfortable, the strangely reunited pair had time to make mutual explanations.

But how comes Jack O'Connor to the church of the Gesù in time to save his wife, not alone from a serious fall, but from misery and want?

Ah, that is our story. Let us go back a year and see him in the village of L..not far from Montreal. Holding the position as superintendent of the — works, a comfortable home, three healthy children and a little fund put by in case of need, few of their friends or neighbors could imagine that the hour of need would ever come to Jack O'Connor and his pretty wife Eileen. But illness and business reverses forced Jack to leave his loved ones, to make an effort to recoup his fortune before all their little savings were spent. So one fine morning he bade them good-bye, and started for a miners' camp in the West, thinking like many others of the fortunes to be found in the bosom of mother earth. For some time after his departure, letters came regularly, but as he ventured further from the haunts of civilization the correspondence gradually ceased, but still no thought of anxiety entered his mind about those at home. Happy in the thoughts that whatever difficulty he had to undergo Eileen knew it not, and working for them like the true-hearted man he was, he counted as nothing any hardship whereby he could make the future happier for his loved ones.

As I have said, he suffered no anxiety about them, for the money in the bank was sufficient to supply their moderate wants until a year had gone by the time agreed upon for his absence. Shortly after his departure, however, there was a crash in the financial circle, and the bank that

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held poor Eileen's little store went under like the rest, and she was forced to try to earn something to supply her children with food. Alarmed at not receiving any news from her husband, and thinking she would more easily earn her living in a large city, she sold her household effects and moved to Montreal. We see how she struggled and failed in her undertaking, and was at last tempted to doubt the Giver of every good and perfect gift.

Her husband had been more fortunate than the majority of miners, his claim proved to be valuable, and securing a purchaser, he said farewell to his fellow-workers, and left for home, happy in the surprise he would give his dear ones on Christmas. Having to remain in Montreal for some hours, waiting for the train that was to carry him home, he spent the time in purchasing Christmas gifts. This pleasant task over, he wended his way to the nearest Church, to offer thanks to God for his good fortune. Thus we find him in answer to his wife's prayers to the Sacred Heart.

"Oh!" she exclaimed in relating it afterward to her husband. "What would have become of me had I persisted in my despair and rebellion? God was indeed merciful. Praise to His Holy Name."

Many years passed over the head of Eileen O'Connor since the Christmas eve of the opening of our story. Happy, prosperous years that have scarcely left a silver thread in her sunny brown hair nor a furrow on her low, smooth brow.

Happy in the love of her husband and children, crowned with the blessings of the poor, her quiet life goes on. Jack, a prosperous business man; her daughter Alice, a novice in a convent of the Sisters of Charity; her two boys, healthy, happy lads, students in the college near by.

Yet happy and blessed as she is, Eileen O'Connor never hears the bells ring out their chimes for Midnight

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Mass, but she thinks, with a shudder and fervent act of contrition, of that Christmas eve so long ago, when she was tempted to doubt the Sacred Heart.

S. SUTHERLAND.

R. I. P.

The prayers of the League are earnestly requested for the following members lately deceased :—

Mr. Charles F. MacCallum, late of Montreal, d. at Anaconda Sept. 27; Mrs. Carty of Brantford, d. Oct. 21; Mrs. Crawford, of Campbellford, d. Oct. 24; Mrs. Margaret Gartland of Cheborgan, Mich., d. Aug. 22; James McShane, d. Sept. 16, and James Lawrence Foster, d. Sept. 24, both of Guelph; Mrs. Elizabeth Lawlor, d. April 3, and Mr. Luke Clarke, d. March 29, both of Hamilton; John Kelly, of Kingston; Miss Ruby McNally, d. Oct. 13, Miss Matilda MacDonald, d. Oct. 26, Margaret McCarthy, Andrew Cosby, John Brady, Alice Gallagher, d. in Oct., Mrs. Labrecque, d. in Oct., Mr. Patrick Moore, Miss S. Moore, d. Oct. 20; Mrs. Sarah Laughlin, d. Aug. 14; Margaret Elizabeth Donnelly, d. Sept. 16, all of Montreal; Mr. Alexander McPhail of St. Andrews, d. at Bonville Sept. 16; Mrs. May and Katie Smith, both of Orillia; Mary Crimmens, of Pilkington, d. Oct. 10; Mr. Kenny, of Phelpston, d. Sept. 16; Miss Anne Johnston, d. Nov. 2, and Julia Hartigan, d. in June, both of Quebec; Mrs. Martin McDonell, of Renfrew, d. in Sept. John O'Brien, d. Sept. 9, and Elzabeth Flanagan, d. Oct. 29, both of Montreal; Mrs. Margaret Lavin, of Moncton, d. April 5; Mrs. Thomas Hart, of Coburg, d. Oct. 25; Miss Mary Emma Lacombe, of Bracebridge, d. Oct. 14.

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A Child's Night Prayer.

Andantino. (♩=58.)

mf

1. Dear Lord! the night is fall - ing fast And
2. The shep - herds had their lit - tle lambs, The
3. And oh! it seems that all have done The

now an-oth - er day With all its pow'r of good and
kings their gifts of gold, And both their ho - ly lov - ing
work they had to do, And on - ly I come back a-

ill..... Is pass - ing swift a - way.....
hearts,... In Beth - le - hem of old;.....
gain..... With gifts so poor and few.....

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A Child's Night Prayer.

CHORUS.

And at your sa - cred feet I place The best I have to bring, I blush to lay so poor a gift..... Be - fore so great a King, I blush to lay so poor a gift Before so great a King.

The lit - tle birds that sang to - day Sent up their hymns of praise; The flow'rs your beauty seem to tell..... A thousand, thou-sand ways, The flow'rs your beauty seem to tell A thousand, thousand ways.

My ho - ly an - gel watch - ing bent Be- side me all the day; But often when he whispered good,... I on - ly turned a - way, But often when he whispered good, I on-ly turned away.

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Just once or twice a prayer went up,
And I the combat won;
And that I knew was something earned
To bring when day was done.
But many, many were the faults
That now stand out so plain,
Like blots upon this precious day
I ne'er can live again.

My heart, at least, I have to give;
'Tis more than gold to you;
I wish it were a better heart,
More humble and more true.
Do not refuse it, Jesus dear!
Forgive me, I implore.
Take all I have to give to-day,
To-morrow I'll bring more.

J. M. M.

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UNPUBLISHED DOCUMENTS.

RELATING TO CATHOLIC CANADIAN HISTORY.

THE AULNEAU LETTERS.

1734-1745.

No. 23

This letter, dated Poitiers, Sept. 18, 1737, from Father Magra, who was preparing for the foreign missions, to Madame Aulneau, contains no items of interest for the general reader.

No. 24

(*Translation*)

FATHER BESSOU TO MADAME AULNEAU.

Address: Madame de la Touche Aulneau, veuve, au Moutier sur Lay, près Lançon en Bas Poitou.

KOUROU, May 16, 1738.

MADAM,

The three letters you did me the honor to write—January 18, November 9 and December 26, 1737,—reached me safely. They gave me great pleasure. I was much edified at the generous way in which you received the news of the death of my dear friend, your son. The sacrifice you made on this occasion, by raising you above

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mere natural sentiment, is more than creditable and does honor to your Christian character and to your virtue. That you should have wept is praiseworthy, when the tears you shed were those of joy and tender affection at the death of a dearly beloved son who so well deserved this appellation. The nature of his death would admit of your shedding no others. Our greatest comfort in this bereavement is the well grounded hope that at home in God's glory he will not forget us here below.

I am never so grateful for the many expressions of kindness contained in your letters. If ever the occasion present itself of showing you my gratitude, I shall eagerly take advantage of it. Accept at least the expression of my good will, and do me the favor of believing in it implicitly. Do not tire praying our Lord for me. For my part, rest assured that I shall not forget you.

I have heard with satisfaction that our Father General has made you a participant in the good works of the Society. This affiliation gives me a new claim on your prayers and meritorious deeds; and what you did before for me through a motive of charity you owe me now, if I may so express myself, through a motive of justice.

Since you are pleased to listen to what concerns me, I shall set about giving you some of my news. I owe you this on account of the interest you take in whatever relates to our missions.

This year they are on the point of establishing three. Our Superiors have destined me for one. They have appointed Father Dayma to the mission of *St. Paul des Saults*, in the Oyapok district, where I left him when I set out from Cayenne. Along the Upper Oyapok, extending inland, are a great many Indians of different tribes. But as we intend to proceed step by step, we shall work to bring about the conversion of all these natives by means of those established along the banks of the river. Here are

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the names of some of the native tribes: The Aquoquas, the Ouages or, as they are called by some, the Ouaris, the Taroupis and the Coussanis. The French and even the Indians accuse the latter of eating human flesh. It is certain that the Coussanis have the reputation of being more ferocious than the other tribes who are in closer relations with the French. I noticed this myself when I made a journey into their country with Father Fauque, one of our missionaries. Of all the tribes settled along the Oyapok they are the furthest from the coast, and live not very far from the sources of the river.

We ascended another stream, the Ramopi; it is not inconsiderable, and flows into the Oyapok at a point about three days journey for St. Paul's mission. We paid a visit also to the Ouages, who dwell near its upper waters. We met on our way a party of Taroupis and Aquoquas, but their band was not numerous. Their villages are situated far up a number of little tributary streams impassable for our canoes. All the Indians we met, and they did not exceed in number five hundred, seemed well disposed and ready to settle in the spot chosen for the permanent mission, were we to take them at their word. Unfortunately, their fickle character leads me to think that it will take a long time to bring them together in spite of their promises.

Pray God that they may persevere in their present favorable mood, for they are to be pitied beyond measure. They do not seem to have the least idea of God, nor do they know what religion means. They are just like so many brute beasts, and their own idea is that they differ from the animal by their form only. They are wholly engrossed in the present, and have no thought and no fear of a future. Without my dwelling longer on this topic, you can already form a correct estimate of the satisfaction one may have in living among

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such beings. But however degraded and stupid they may be, a God shed His blood for their salvation. What a happiness, if, sustained by divine grace, our Lord should design to make use of me for the conversion of these poor unfortunate beings! I do not despair of their conversion. Those who are gathered around St. Paul's mission were as barbarous as any of the others. They are beginning to be tamed, and a large proportion of the three hundred seemed to be inclined to become Christians. We instruct them, and they retain pretty well our lessons in the Christian doctrine; but as we have to explain things of which they have had no conception, they as yet understand but little of the lessons imparted. We must hope that through God's mercy this understanding will come with time. This year we were counting upon baptizing a good number. I recommend them to your prayers.

Dear Michael's letter, which you enclosed to me, was a source of real pleasure. I am delighted at his choice, for he has entered a congregation highly estimable on many accounts. I congratulate you and I congratulate him for having chosen so well. Now you must be happy, for your youngest son has consecrated himself to God in fulfilment of your desires. This is another added to the sacrifices you have made to God. It is not often we see a family nearly all of whose members have devoted themselves to the service of God. How consoling it must be for you to see the holy education you have given to your children bear such fruit! I congratulate myself on having some share in the thoughts of a family singled out by Heaven for such blessings. I rely on your continuing to beg of God for me the graces I need to serve Him faithfully. My respects, I pray you, to your dear *religieuse*. I have the honor to be very devotedly, Madam,

Your most humble and most obedient servant,

BUSSOU, J.

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THANKSGIVINGS

For favors received from the Sacred Heart, published in fulfilment of promises made.

ALEXANDRIA.—Two Promoters, for temporal favors received. Five Associates, for temporal favors. Two Associates, for great spiritual favors granted. One Associate, for obtaining desired employment. For a very special favor. For the conversion of a friend. An Associate, for a special temporal favor received. A Promoter, for success at two examinations. An Associate, for a special favor. An Associate, for a favor obtained through the intercession of St. Joseph. A Promoter, for success at an examination. A Promoter, for two temporal favors granted. A Promoter, for a temporal favor obtained through the intercession of St. Francis Xavier. An Associate, for two temporal favors obtained.

ALLISTON.—For a special favor, and for employment for a friend.

AMHERSTBURG.—A Member, for three temporal favors received. For a conversion obtained through the intercession of the Canadian Martyrs.

ANTIGONISH.—A Member, for a special favor granted. A Promoter, for a temporal favor obtained through the intercession of the Blessed Virgin. A Promoter, for a spiritual and temporal favor received.

ARNPRIOR, ONT.—An Associate, for a great temporal favor received through the intercession of the Blessed Virgin, also for many other favors received. A Promoter, for favors received both temporal and spiritual through the intercession of St. Ann and St. Joseph. A Member, for having found something that was lost, through the intercession of St. Ann and the Blessed Virgin. A Member, for favors received through the intercession of the Blessed Virgin, St. Joseph and St. Ann.

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BARRIE, ONT.—A Promoter, for two temporal favors received.

BATHURST, N.B.—A Promoter, for a temporal favor obtained through the intercession of St. Joseph. An Associate, for the cure of a sore throat. A Promoter, for two temporal favors received. A Promoter, for a great favor received after praying to Our Lady of Perpetual Help. An Associate, for two temporal favors received. A Promoter, for two temporal favors received.

BATHURST VILLAGE.—A Member, for the cure of a sore throat after applying the relics of the Canadian Martyrs.

BELLE RIVER.—A Promoter, for a temporal favor received. A young man, for a lucrative position obtained. A mother, for recovery from illness. Also for many favors obtained through the intercession of the Blessed Virgin and St. Joseph. An Associate, for a reconcilation and peace restored in a family; a great signal favor, also a brother's conversion. Three Associates, for four great favors obtained. Two Associates, for success in an examination. A young person, for a safe journey.

BERLIN, ONT.—For the relief of a severe headache after applying the Badge. For two favors obtained. For the passing of a successful examination, and for a temporal favor received.

BRANTFORD.—A Member, for a favor granted. An Associate, for two temporal favors obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann, and after having prayers offered for the Souls in Purgatory and masses said.

BRECHIN.—A Promoter, for a special favor received through the intercession of the Blessed Virgin; also for a temporal favor granted.

CALEDONIA.—A Promoter, for a favor obtained. A Promoter, for two favors obtained after special prayers were offered to the Sacred Heart.

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CAMPBELLFORD.—A Promoter, for a special favor received.

CHATHAM, ONT.—For a favor received through the intercession of the Blessed Virgin, St. Joseph and St. Anthony. For three temporal favors and one spiritual obtained through the intercession of St. Joseph. For four temporal favors granted. For restoration of health to three persons. For two spiritual favors.

COBOURG,—A Member, for a special favor received through the intercession of St. Joseph. An Associate, for two temporal favors granted. An Associate, for a very great temporal favor received, after praying to the Blessed Virgin, and particularly to St. Ann.

CALUMET ISLAND, P.Q.—An Associate, for a temporal favor received, after a novena to St. Anthony in honor of the Sacred Heart.

COLGAN, ONT.—A Member, for a request granted after a novena to the Sacred Heart, the Blessed Virgin, and prayers to St. Ann. and St. Joseph. A Member, for a great favor received after making a novena to the Sacred Heart and having a mass offered.

CORNWALL.—For a temporal favor received after having promised a mass for the Souls in Purgatory. A Promoter, for a temporal favor obtained.

DARTMOUTH, N. S.—A Member, for a great temporal favor received through the intercession of Our Lady of the Sacred Heart. A Promoter, for several temporal favors otained.

DOWNEYVILLE.—An Associate, for a cure from a nervous illness, after making a novena to the Sacred Heart. For a cure from paralysis after making a novena to the Sacred Heart.

DUNDAS.—An Associate, for a situation obtained. A Member, for a great favor obtained through special prayers to the Sacred Heart.

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FLOS.—For the recovery of a sick child, after promising to have a mass offered for the Souls in Purgatory. A Promoter, for great success in a special undertaking, and many other favors received.

FREELTON.—A Promoter, for having received the grace of making a good confession, through prayers to the Sacred Heart and the suffering Souls.

GUELPH.—A Member, for a temporal favor received. For a situation obtained after making a novena. For very many favors received, especially for the successful result of an examination. A Member, for a great favor obtained after repeated petitions, and a promise to have ten masses offered for the Souls in Purgatory. A Promoter, for money received, after promising to recite the beads three times for the Holy Souls.

HALIFAX, N.S.—A Member, for the cure of a severe illness. For favors received by a family. For the cure of a sore eye after applying the Badge. For a situation obtained. For a temporal favor received. For a temporal favor received through the intercession of Our Lady of the Rosary. For a temporal favor received after promising a mass for the Souls in Purgatory. For a successful examination after making a novena. For a temporal favor obtained through the Holy League and the intercession of Our Lady, St. Joseph and the Holy Souls, with promise of a mass of thanksgiving. For favors received after making a novena and promising a mass for the Holy Souls in Purgatory. For a temporal favor. For favors received through the Holy League. For bringing a person safely through sickness. For many favors obtained through the intercession of the Blessed Virgin and St. Joseph. For the cure of a sore throat by the application of the Badge. For spiritual and temporal favors received. For two favors received. For the partial recovery from paralysis. For two temporal favors ob-

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tained. A Member, for the cure of a dear relative through continual prayers to the Sacred Heart of Jesus and the Blessed Virgin. For many favors both spiritual and temporal.

HAMILTON.—A Member, for the cure of a brother from the habit of drinking, through her prayers to the Sacred Heart. For three spiritual and two temporal favors. A Promotor, for a very great temporal favor received through the intercession of Our Lady of Victory and the Souls in Purgatory. A Member, for a temporal favor received through the intercession of the Blessed Virgin and St. Joseph.

HASTINGS.—For favors received. A Member, for recovery from a dangerous illness through the intercession of the Blessed Virgin, good St. Ann and St. Joseph. For a very sore shoulder cured through the intercession of St. Ann. For a great favor obtained.

INGERSOLL.—A Promoter, for two special favors obtained through the intercession of the Blessed Virgin. A Promoter, for a temporal favor received after making a novena in honor of the Sacred Heart. An Associate, for a special favor. For the conversion of a husband who was addicted to drink. A temporal favor obtained through the intercession of the Blessed Virgin. For a favor obtained after making a novena to the Blessed Virgin.

KINGTSON, ONT.—For a special favor obtained. For another favor received. A Promoter, for four favors received during October. For the cure of a sore throat through the intercession of St. Ann. For a cure obtained after prayers to St. Ann and St. Benedict. For one great special favor, after a novena to St. Anthony, also for many temporal favors received.

LA SALETTE.—A Member, for a great spiritual favor obtained.

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LONDON.—Special thanks for employment obtained after having a mass offered for the Souls in Purgatory. For a very great favor obtained by having a novena of masses offered, also two other favors obtained by making the Way of the Cross. For a spiritual favor. For health and employment. For better health obtained by making a novena for the Souls in Purgatory.

MARYSVILLE.—A Member, for a special favor obtained through the intercession of St. Joseph after special prayers and devotion during the month of March.

MEDONTE.—For health received through the intercession of the Blessed Virgin Mary.

MONCTON.—An Associate, living in Pictou, Nova Scotia, for a favor granted.

MONTREAL.—An Associate, for her cure after two operations by putting herself under the protection of the Blessed Virgin, and making a novena to St. Ann and praying to the Souls in Purgatory. A Promoter, for two spiritual favors received after making a novena in honor of St. Anthony and the Blessed Virgin; one favor was granted the eve of the last day of the novena; also for a favor granted some time ago after saying the Thirty Days prayer to the Blessed Virgin. A Promoter, for having passed a successful examination. For having received news of an absent brother, through the intercession of St. Ann. An Associate, for having obtained, through the intercession of St. Ann, the grace for her husband, who is also a member, of being more regular in making the Monthly Communion of Reparation. An Associate, for a situation obtained and for the recovery of a grandchild. A Member, for a complete cure, and an independent position secured. A Promoter, for a father's recovery from illness obtained through the intercession of the Blessed Virgin, St. Joseph and St. Ann. Also, for a situation obtained for a Member. For employment for a

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husband through a novena to St. Anthony. An Associate, for being cured of a bad cold through the intercession of the Blessed Virgin. For the success of a student who passed his examinations. A Member, for the cure of a child through prayers to the Sacred Heart. A young person, for a temporal favor obtained some time ago through the intercession of the Canadian Martyrs. A Member, for a conversion to the Faith which had been for a long time recommended to the prayers of the League. A Member, for a young man who has been brought back to the practice of his religion. For a temporal favor obtained. An Associate, for a favor obtained. A young man, for two temporal favors received that seemed almost impossible, through the intercession of the Holy Family and St. Anthony. For restoration to health. For recovery after a novena to the Holy Family. A Member, for a temporal favor received. For a good situation obtained. For a special grace through the intercession of the good St. Ann. For the birth and baptism of a child through prayers to the Blessed Virgin. A Promoter, for recovery from a painful abscess after having to undergo two operations, through the application of the Badge and a novena to St. Philomena, also for having heard from a dear sister. An Associate, for the answer to a request and a favor granted. A family, for a special temporal favor, also for a special spiritual favor received.

NEWCASTLE, N.B.—Two Members, for favors received. A Promoter, for favors granted. A Member, for a favor received.

NEW HAMBURG, ONT.—An Associate, for a great temporal favor granted in October, after a novena made in honor of the Sacred Heart. A Member, for a great spiritual favor granted through the intercession of the Blessed Virgin and the Holy Souls in Purgatory. A Member, for relief from pain in a sore finger, after applying the Badge and saying special prayers.

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NIAGARA FALLS, ONT.—For a temporal favor obtained.

OAKVILLE, ONT.—A Member, for a special favor granted, after promising to have a mass said in honor of St. Anthony, for the Souls in Purgatory. A Member, for four temporal favors received. A Member, for a favor received.

ORILLIA.—A Promoter, for a temporal favor received.

OTTAWA.—A Member, for a temporal favor granted. A Member, for the cure of deafness in a child. For the cure of a dangerous swelling in the neck of eight months' standing, through the intercession of the Canadian Martyrs, St. Ann and Our Lady of Liesse. A Promoter, for a very great favor received after making the Nine Fridays in honor of the Sacred Heart, and offering special prayers to St. Joseph and the Blessed Virgin.

OWEN SOUND.—For success in an examination after a novena to the Sacred Heart.

PARKHILL.—A Promoter, for the recovery of a sick mother after praying in honor of the Sacred Heart and through the intercession of the Blessed Virgin and the Suffering Souls.

PENETANGUISHENE.—Two Members, for two very important favors received after two novenas, through the intercession of our Holy Martyrs. A Promoter, for two temporal favors granted her through the intercession of good St. Ann.

PETERBOROUGH.—An Associate, for recovery from illness after a novena in honor of the Sacred Heart and St. Joseph, also a novena in honor of Our Lady of Pity. An Associate, for a temporal favor. A Promoter, for a temporal favor obtained through a novena to St. Ann and the Canadian Martyrs. A Member, for a great temporal favor received—the means to pay a debt which weighed heavily on the person and caused great mental anxiety. A Member, for a great many temporal and spiritual fa-

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vors. A Member, for a great temporal favor received shortly after a promise to publish if granted. The same Member, for the cure of a pain in the side after offering up prayers to the Sacred Heart. A Member, for the safe return of a friend obtained through the most pure Heart of Mary and the intercession of St. Joseph and St. Aloysius. Also for the abstaining of a dear friend from the use of intoxicating liquor for a certain period, through the intercession of the Blessed Virgin, St. Ann and St. Joseph.

PORT HOOD.—A. Promoter, for a favor obtained through the intercession of St. Michael the Archangel. A Promoter, for six temporal favors obtained in August.

PORTLAND, ONT.—A Member, for great improvement in her health, through making a novena to Blessed Margaret Mary; also for many other favors.

QUEBEC.—For the cure of a girl suffering from fever, through a novena made in honor of the Blessed Virgin. Also, for the recovery of a child and the cure of a sore throat, after a novena made in honor of Blessed Gerard Majella. For a favor obtained through the intercession of the Canadian Martyrs. An Associate, for having obtained employment after praying to the Sacred Heart. A family, for a very great temporal favor obtained. A Promoter, for peace of mind restored. A young school boy, for a great favor obtained. A Promoter, for a very great favor obtained; also for another great favor after making the Novena of Grace. A Member, for a very great favor received. An Associate, for a very great temporal favor obtained through the intercession of Our Lady of Perpetual Help. A Promoter, for being cured of indigestion and nervous trouble which seemed to cause temporary insanity, after praying to the Sacred Heart and applying the Badge of the League. A Member, for the return to temperate habits of a relative through prayers

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to the Sacred Heart. For success in a temporal undertaking. A Promoter, for several spiritual graces received. A mother, for the restoration to health of her sick child. A Promoter, for several spiritual and temporal favors received.

RENFREW.—For a special favor received.

SAULT ST. MARIE.—An Associate, for a favor obtained after a novena in honor of the Blessed Virgin. For a temporal favor. A Member, for a favor obtained through the intercession of the Blessed Virgin. For two favors obtained after a novena in honor of St. Joseph and St. Ignatius. Two favors,—one a safe journey, through the intercession of St. Benedict.

STRATFORD.—A Member, for three favors obtained.

SUDBURY.—For two cures obtained after making a novena in honor of the Sacred Heart.

ST. CATHARINES, ONT.—One Member, for a temporal favor received. For several spiritual and temporal favors obtained through the intercession of the Blessed Virgin, St. Joseph and St. Aloysius. A Member, for a reconciliation between mother and daughter. A Member, for ten temporal favors obtained after prayers to the Sacred Heart.

ST. THOMAS.—A Member, for a temporal favor.

THOROLD, ONT.—For having obtained a situation. For spiritual and temporal favors received during the last month.

TORONTO.—A Member, for a father securing employment after prayers to the Blessed Virgin. For a favor obtained by a Promoter after making a novena to the Sacred Heart; also, for a special favor granted. For a situation obtained. For the cure of a sore eye after applying the badge of the Sacred Heart. For a great favor received through the Blessed Virgin. An Associate, for work obtained for a friend, also for a brother's return to confession. For a propitious answer to a petition.

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TOTTENHAM.—A Member, for a cure of stiff neck after applying the Badge. For five special favors granted, also for temporal favors after a novena.

VANKLEEK HILL, ONT.—A Member, for two great temporal favors received.

WOOLER.—A Promoter, for a special favor granted. A Promoter, for the recovery of a sick person through the intercession of the Souls in Purgatory. An Associate, for a favor received.

URGENT REQUESTS for favors both temporal and spiritual have been received from Almonte, Applehill, Ont., Antigonish, Barrie, Bedford, P.Q., Berlin, Caledonia, Coburg, Freelton, Gravenhurst, Hastings, Hespeler, Lindsay, Manotic Station, Montreal, New Westminster, Ottawa, Penetanguishene, Port Hood, Quebec, Smith's Falls, Swanton, Vt., Toledo, O, Tottenham, Vankleek Hill, Waltham, Mass. Kingston, Peterborongh, Thorold.

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NTIONS FOR DECEMBER.

RECOMMENDED TO THE PRAYERS OF THE HOLY LEAGUE BY CANADIAN ASSOCIATES.

1— S.—*Bl. Edmund Campion and Comp. MM.* Generosity in little things. 11,461 Thanksgivings.

2.—S.—*St. Vivian, V.M.* at. gt† rt. Fortitude. 11,150 In affliction.

3.—M.—*St. Francis Xavier, C. S. J.* Pray for the Eastern nations. 25,906 Departed.

4.—Tu—*St. Peter Chrysologus, Bp. D.* Pray for perseverance. 15,362 Special.

5.—W.—*Bl. Jerome and Comp. MM.* Self-sacrifice. 1,769 Communities.

6.—Th.—*St. Nicholas, Bp. C.* ht. Respect little children. 8,580 1st Communions.

7.—F.—*St. Ambrose, Bp. D.* at. gt. Crush human respect. The League Associates.

8.—S.—IMMACULATE CONCEPTION B. V. M. at. bt. gt. mt. rt. st. Love of purity. 8,137 Means.

9.—S.—*St. Leocadia, V. M.* Respect to the priesthood. 2,852 Clergy.

10.—M.—HOLY HOUSE OF LORETTO. Devotion to the Word made Flesh. 133,022 Children.

11.—Tu.—*St. Damasus Pope.* Respect the Church office. 16,169 Families.

12.—W.—*St. Adelaide, Empress.* Daily Decade. 13,295 Perseverance.

13.—Th.—*St. Lucy, V. M.* ht. pt. Holy Hour. 5,211 Reconciliations.

14.—F.—*St. Spiridion, Bp.* Compassion for sinners. 15,012 Spiritual favors.

15.—S.—*St. Christina, V.* Spirit of kindliness. 10,790 Temporal favors.

16.—S.—*St. Eusebius, P. M.* Reparation. 80,559 Conversions to Faith.

17.—M.—*St. Lazarus, Bp.* Courage to begin anew. 12,582 Youth.

18.—Tu.—EXPECTATION B.V.M. Hope. 2,306 Schools.

19.—W.—*St. Juliana, Falconieri, V.* Love of the Eucharist. 7,484 Sick.

20.—Th.—*St. Eugene, Priest.* Morning offering, 2,787 Missions.

21.—F.—St. THOMAS, Ap. bt. mt. Unshaken faith. 692 Works.

22.—S.—*St. Flavian, M.* The spirit of faith. 1,484 Parishes.

23.—S.—*St. Victoria, V. M.* Trust in God. 108,396 Sinners.

24.—M.—*St. Delphinus, Bp.* Prepare for Christ's coming. 11,582 Parents.

25.—Tu.—CHRISTMAS, bt. gt mt. rt. st. Renewal of Spirit. 6,301 Religious.

26.—W.—*St. Stephen, First Martyr.* Forbearance. 1,706 Novices.

27.—Th.—*St. John, Apostle.* bt. ht. mt. pt. Love the Sacred Heart. 2,784 Superiors.

28.—F.—*Holy Innocents, MM.* Pray for the little ones. 5,438 Vocations.

29.—S.—*St. Thomas a Becket, Bp. M.* Zeal for the right. The Promoters.

30.—S.—*St. Sabinus, M.* Generosity. 18,393 Various.

31.—M.—*St. Sylvester, Bp. C.* Thanksgiving and compunction. The League Directors.

†=*Plenary Indulg.*; *a*=*1st Degree*; *b*=*2 Degree* *g*=*Guard of Honor* and *Roman Archconfraternity*; *h*=*Holy Hour*; *m* *Bona Mors Promoters*; *r*=*Rosary Sodality*; *s*=*Sodality B.V.*

Associates may gain 100 days Indulgence for each action offered for these Intentions.

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